The Review and Expositor

Vol. XXVIII. January, 1931 No. 1

Power of Personal Evangelism.

Lessons from Andrew the Missionary.

By Rev. Horace E. Hewitt.

We may well regard Andrew as a worthy model for Christian workers. "He was an example of a man," writes Dr. J. D. Jones, "who thought more of service than of reputation, more of the work to be done than of the place given to the worker." It never troubled Andrew that he was not among the first three disciples. It never distressed him that men talked more of Peter, and James, and John, than they did of him. All he thought of was his work. He was willing to leave his reputation to the Lord.

Andrew is the type of those who labor quietly in humble places, who do their lowly, but humble service, and scorn to blot it with a name. He makes his appeal to us with our love of recognition and reward, to labor diligently in the vineyard of the Lord—"not with eye-service, as men pleasers; but as the servants of Christ, doing the will of God from the heart."

Andrew was the first disciple of Jesus, and the first disciple became the first missionary. Having found Christ for himself, and really tasted the joys of His salvation, he felt that he must communicate his discovery.

337515

"Let the redeemed of the Lord say so," sang the Psalmist. And the redeemed of the Lord cannot help saying so. "I have not hid Thy righteousness within my heart; I have declared Thy faithfulness and Thy salvation: I have not concealed Thy loving kindness from the great congregation." Yea! when a man has experienced the salvation of God, the Word is like a fire in his bones, and he must declare it.

Beginning at Home.

What was the power that made Andrew a missionary? It was the intensity of spirit that stirred in Christ's followers. Jesus had the power of kindling passion, of awaking youth in those who loved Him. When he spoke, men rose from the dead, came out of their spiritual graves. All their powers put forth leaves, and blossom, and flowers. Those who saw and heard men who had come under the influence of Christ wondered as one who has seen a wood in winter wonders when he sees the same wood in spring. "They took knowledge of them," it is said, "that they had been with Jesus." The mocking crowd thought it was new wine; it was the new wine of a new life. It made men a new creation in Christ Jesus.

Andrew began his missionary activities in his own home. This is what the Gospel says: "He findeth first his own brother Simon, and brought him to Jesus." Home should be our first consideration. We should seek first of all those who are nearest and dearest to us. Granting that it is harder to bring our own kith and kin to Christ, to speak to a brother or a sister about spiritual matters, yea, sometimes to be a Christian witness at home. We are all more or less conscious of a certain reserve when it comes to speaking about Christ to unconverted members of the family; it would not be half so hard speaking to a comparative stranger. That was where Andrew shone—he started with his brother, and not an easy brother to talk religion to.

But Andrew's labors were not confined to his own home. We read elsewhere in the Gospels that he was the means of introducing to Jesus—first, the lad with the barley loaves, and two small fishes, when the five thousand men, not counting the women and children, were fed: then the Greeks who were so anxious to see Jesus. We are not told that Andrew ever preached a sermon; we know that he did not write a Gospel, nor an Epistle. He did nothing brilliant in the Apostolic Church. But he was, one writer has told us, "an embodied introduction." He delighted to bring individuals into contact with Christ. He was great on personal dealing. He was a good fisher of men. And his name is revered to-day in the Church, not for oratory, or leadership, not for founding churches or writing homilies, but for his individual evangelism.

"Always One More."

Who has not heard of the "League of St. Andrew"? Its motto is—"One more"; its text—"He first findeth his own brother Simon, and he brought him to Jesus"; and its declaration—"I will do my best to win one more to Christ and the Church. Always one more." In addition we have the "One by One" working band, founded by Mr. Thomas Hogben in 1888, and numbering many thousands of members in different lands. This is most cheering. It all means that the churches are awakening afresh to the importance of individual effort in Christian service.

It is easy to see as we read the Sacred Record that Individual Evangelism was the explanation of the earliest victories of the Christian Faith. Everyone who found Christ, like Andrew, went from His presence to bring another to His feet. "Jesus findeth Philip"; "Philip findeth Nathaniel". The one statement follows naturally and inevitably on the heels of the other. We turn the page and find the Samaritan outcast, admitted to the

joys of salvation by Jacob's well. Instinctively she speeds back to Sychar, and with the rapturous and irresistible eloquence of the newly-redeemed soul bursts on the startled townsfolk: "Come, see a Man which told me all things that ever I did; is not this the Christ?" And so throughout the Scriptures.

Come down the stream of Christian history. What led to such astonishing triumphs of the faith in the first century? In the words of Gibbon:—"A pure and humble religion, gently insinuated itself into the minds of men, grew up in silence and obscurity, derived new vigor from opposition, and finally erected the triumphant banner of the Cross on the ruins of the Capitol." In those glorious days the Kingdom of God "came not with observation." The individual testimony of the redeemed, working silently, penetratively, and pervasively, finally "leavened" the whole lump of heathenism.

What led to such a revival of religion in the days of Wycliffe and the Lollards? Individual evangelism! How came it that the eighteeth century Revival set all England on a flame? It was not alone the preaching of Wesley, Whitefield and their companions. It was the fervent, expansive zeal of the early Methodist converts. They sang exultantly:

O unexampled love!
  O all-redeeming grace!
How swiftly didst Thou move
  To save a fallen race!
What shall I do to make it known
What Thou for all mankind hast done?

The Great Evangelical Revival.

Personal witness to a Personal Saviour was the dynamic of the great Evangelical Revival of the eighteenth century, and the outstanding religious movements of the nineteenth century, on both sides of the Atlantic. How

was it that the Salvation Army belted the globe in the lifetime of its Founder, and is to-day bearing its witness and carrying on its work in over fifty different tongues? Turn to the pages of "Broken Earthenware" for the answer. The late Mr. Harold Begbie writes of "The Puncher"; "The wonder of the Puncher is what Salvationists call 'his love for souls.'" The Puncher is not content with having his own soul saved; he wants to save others. He seems to think of nothing else. He's always talking about it in his quiet, low voice, and with that queer straining look of longing in his sad eyes."

When the late General William Booth was asked by Queen Alexandria to write something in her autograph album, the old warrior wrote: "Saved to save!" There you have it. Individual evangelism is the outstanding secret of the Army's success.

Rod and Line Work.

We learn again from the story of Andrew that if we have not the ability to spread the Gospel net widely in congregation or class, we can do rod and line work. We can bring men and women one by one to the feet of our Lord. And if we only bring the *one,* yet we never know what Christ will *make* of the one we bring. Andrew, you may be sure, did not think much of Simon the day he brought him to Jesus. He was only "our Simon". But what would be Andrew's emotion on the day of Pentecost when, under Peter's preaching, 3,000 souls were added to the Church? He may well have looked at his brother with glistening eyes and said: "I cannot do that, but thank God I brought the man who can!"

One of the most comforting facts in Christian biography is to find that brilliant and distinguished servants of God have often been brought to Christ by humble and comparatively ungifted souls. Charles Haddon Spurgeon was saved under the preaching of an illiterate Primitive Methodist local preacher. Edward Kimball, a Boston

shoemaker, led Dwight Lyman Moody to Christ. It was under the preaching of Captain John Knapp, a godly seaman, that Hugh Price Hughes made the great surrender. The good Earl of Shaftesbury was brought to Christ by a domestic servant. Bring a soul to Christ, and you never know what Christ will make of the soul you bring.

"Save some units," said Gipsy Smith once in his impressive way, "and you save the multiplication table."

"One-Talented People."

What are the qualifications of the effective evangelist? Not outstanding ability, as we have seen. Many of the greatest soul-winners have been one—talented people. Yet there are certain qualifications needed.

Individual soul-winning demands Tact. But tact is just—touch. It is love. It is sympathy. Love souls and you will surely win souls. It calls for great patience at times. Dr. J. H. Jowett tells that one day at the Digbeth Institute, Birmingham, a man came to him with a shining face. He had won his mate to Christ. "I've got him, sir! It was the eighty-first visit that did it." You need Courage. It is harder to speak to one soul about eternal things than to address a multitude. But the one supreme qualification is Consecration—an overflowing love to Christ Jesus. "It needs the overflowing heart to give the lips full speech."

Thirty years ago an artist was busy painting a picture he hoped would be hung in the Academy, London. It was the figure of a lonely woman struggling up a street on a wild, stormy night, with the sleet driving in her face and a little boy in her arms. It was called "Homeless". As the artist painted, the woman seemed to become a living reality to him. He put down his brush, and, gazing at the picture, said, "Why do I not go to the lost people themselves instead of painting them?"

Then and there he consecrated himself to God. He first went to work in the slums of one of our English cities, fighting against sin and drink with all his might. Later on he was sent to Uganda by the Church of England Missionary Society, and for years he has been a bright light there. He has the light of love in his heart, and he cannot help but spread it. Let us pray, and mean what we pray:—

Take my love; my Lord, I pour
At Thy feet its treasure store,
Take myself, and I will be
Ever, only, ALL for Thee.

Conferences on Re-union.

By W. T. Whitley, LL.D.

More than forty years ago, Protestant Episcopal bishops at Chicago started a movement for the re-union of the churches. The Disciples of Christ threw themselves into this, and the movement has gathered weight.

Almost immediately after the Chicago start, Baptists in England quite independently took down certain old barriers. Presbyterians in Scotland reduced from three sections to two, and now are about to fuse into one. Methodists in England are doing the same. Canada has done better, uniting Presbyterians and Methodists with Congregationalists. South India has already seen converts won by American and British Presbyterians and Congregationalists unite with those won by Swiss Lutherans; it now contemplates these uniting with converts won by English Episcopalians and English Methodists. Union therefore is already being achieved, not only within one ecclesiastical family, but between different families.

Last August two conferences were held, one of 307 bishops in the Anglican communion, who pondered over many subjects, including re-union. The other was of fifty-four representatives of nearly every church except the Roman Catholic, solely to consider questions of Faith and Order, with a view to re-union. It is most interesting to note the results of each.

Lambeth.

The Anglican bishops divided into six committees, which presented reports. On these the whole body passed seventy-five resolutions, and finally issued an Encyclical Letter. All are full of interest, but here we examine the series of documents only to see what is said about re-union, and therefore pass by five valuable reports on the

Christian Doctrine of God, on the Life and Witness of the Christian Community, on the Anglican Communion, on the Ministry of the Church, and on Youth and its Vocation. Every thoughtful man, in other communions, will gain by studying these.

Seventy-three bishops were appointed to consider the Unity of the Church. Among them were the bishops of Albany, Atlanta, California, Eau Claire, Northern Indiana, Rhode Island, San Joaquin, Tennessee, Western Michigan and Western New York; besides Algoma, British Honduras, Calgary, Guiana, Kootenay, Montreal, Nassau, New Westminster, Qu'Appelle, and the West Indies.

One section of its subject appeared so practical that a sub-committee dealt with it specially—the relations of the Anglican Communion to Episcopal Churches. The relations to non-Episcopal Churches was never taken seriously, and though eleven Free Church ministers were delegated by the Federal Council of England, nothing was done, and the delegation came away grievously disappointed at the inattention given by the bishops. Nor was this compensated for by the verbal acknowledgment that every one of the separated bodies has developed spiritual resources and enjoyed spiritual treasures which must be conserved in the re-united Church. For this was balanced by the refusal to enter any scheme of federation involving interchangeability of ministries, while certain differences remain on points of order. Of these points the most important is, as declared at Chicago, the Historic Episcopate.

This plain speaking is welcome, and quite as welcome is the clear definition of what this "Historic Episcopate" means. It has succession in two forms; in office, as when one bishop succeeds another; in consecration, when one bishop is consecrated by three others. In our terms, it should be possible to show in the porch of every church a continuous list of all the pastors who have successively

ministered there, and the relation of the church to the mother-church from which it hived off; it should also be possible for every pastor to say, I was ordained, (on the advice of a Council of churches, perhaps), by brethren Brown, Jones and Robinson; these brethren were ordained by brethren etc., etc. In England, it is considered important for the Roman Catholic bishops to exhibit publicly their spiritual pedigree of consecrators. It will be a mental effort for the average Baptist to think that such a pedigree is of any use; and it is very doubtful if any minister could name the man who ordained the man who ordained himself.

Then it is made clear what the duties of a bishop are. To superintend the Church and especially the clergy: our Home Mission secretaries and in England the General Superintendents have some duties akin to this; but "superintend", and "especially the clergy" ring strangely in our ears. To maintain unity in the one Eucharist: this needs translating into, To preside at the Lord's table; and the strange dialect need not make us turn away hopelessly. To ordain men to the ministry, to safeguard the faith, to administer the discipline of the Church. What the Anglicans say of a bishop, we could on the whole say of a Baptist pastor, though of course a good American must make reservations. It is worth remembering that the history of bishops shows Mediterranean bishops of the third and fourth centuries by the hundred; each bishop was the pastor of the Christians in and around one city; he corresponded far more closely to the Baptist minister of Bowling Green than to the Bishop of Tennessee.

The committee noted that the U. S. A. bishops have agreed to ordain a non-episcopal minister who would continue with his existing congregation, under certain conditions. Would Kentucky Baptists agree to baptize a Presbyterian minister who might continue with his congregation?

The committee spent its strength on considering re-union with Episcopal churches. It regretted the order of the Pope to cease conversations, recognizing that ultimately the great Latin Church of the West must be included. It went with great care into possibilities with the Orthodox Churches of the East. We share with the bishops their pain at the persecution going on in Russia. But when we look at the remaining Orthodox Churches, the remnants of the Historic Patriarchates, the Greek, Polish, Rumanian, Yugo-Slavian communities, we as Baptists know another side of them: until our fellow-Baptists in those lands lead the way in desiring union with them, we have less than no sympathy with any efforts at such fellowship. On this we could write very fully.

The committee examined the case of the Old Catholics, the three Syrian churches, the Armenians, the Copts and Abyssians, the Malabar Church, the Swedes and the Moravians. It makes us almost despair when the Committee will rave over Europe, Africa, Asia, and pays no attention to Methodists and Baptists, in close daily living contact, and each vastly outnumbering all these bodies put together.

The Conference followed the lead of its committee. It passed seventeen resolutions on this topic, and took definite steps towards fellowship with these Episcopal bodies. All that it says as to the Evangelical Free Churches is a hope that conference may be resumed to see if any advance can be made towards agreement, and that meantime evangelism may be done in common.

Many Evangelicals feel that the eagerness of the bishops on the one hand, and their indifference on our hand, have chilled our hopes, and have been a serious blow to such re-union as would be fertile.

Mürren.

At Mürren the situation was very different. The meeting at Lausanne had appointed a Continuation Committee to carry forward all negotiations, and this was the third occasion of its meeting. It was representative of many communions; at the president's table sat a Greek archbishop, the American secretary, and English archbishop, a German professor and a Swiss pastor. From America came such men as Parkes Cadman, Alfred Garrett, Frank Gavin, Edward L. Parsons, James DeWolf Perry, with four alternates, and one of a group of ten young people invited deliberately to train for the next full conference. Most European countries were represented, except the new like Baltic states, Italy, and Spain. But the only man not of our race was P. C. Hou of China, of whom more will be heard in future years.

The Conference took note of what had recently been accomplished in Church Union, and what seemed promising. It received several replies from various quarters to the reports published at Lausanne. Among these, Baptists may be chiefly interested in the response of the Baptist Union of Great Britain. Within three brief pages it makes a few important statements. Accepting the statement of the Gospel, "our conception of the Gospel determines our views of the Church, the Confession of Faith, the Ministry, and the Sacraments. We cannot agree that the ministry, as commonly understood, is essential to the existence of a true Christian Church, though we belive a ministry is necessary for its highest effectiveness. . . . . We do not confine the administration of Sacraments to ordained ministers, nor stipulate for the laying on of hands. In our thought, the declaration in the Report that the administration of the Sacraments is to be made effective through faith, is inconsistent with the practice of administering Baptism to other than believers. . . . We agree that each communion should

seek to know and understand the faith and orders of others. We have taken pains to study the position of Episcopal Churches, but we think our own has not been adequately apprehended. We submit the message sent out in 1923, to Other Christian Brethren, by the Baptist World Alliance. . . . We cannot contemplate Union with the Church of Rome so long as its present government and claims are maintained."

British Baptists regretted that none of their American brethren were there to back them up. They intend to claim attention seriously to the Baptist position. They will probably concentrate on Membership in the Church for believers alone; Federation as the only type of union into which they will enter. If American Baptists would lend their weight to such a program, the result might be quite productive. But if most hold aloof, there is some excuse for the majority of those present to side-track Baptist proposals.

The question of Federation was however brought to the front by Professor Deissmann, who found plenty of support; and this will be in the forefront of next year's agenda. The other leading theme will be of a very different nature, exploring the deep-seated reasons of disunion, in varying doctrinal conceptions. A theological committee was formed a year ago, and is investigating the subject of Grace. This is being studied on the basis of fourteen memoranda about different aspects, which cover the history of the doctrine, its growth in different surroundings, the way it is at present conceived in different communions. The contributors hail from Scotland, Bulgaria. Oxford, Norway, New York, Switzerland, Germany, Russia, Greece, Delaware and France. They are working slowly on an elaborate plan, and a year hence they hope to present a composite report which should be of the first importance. At present the editor is grappling with English, French, German, Italian, Spanish, Latin and Greek, in all of which one New Yorker

seems quite at home. But the volume will be in English, with a parallel publication in German. Everybody who has realized the nature of this work, believes that next August in Cambridge quite a new turn may be given to these discussions on Faith and Order. It is high time, for on the old lines no further progress seemed probable. But when the full Conference meets next, not later than 1937, it may be hoped the Free Churches will give clear and intelligent leads. The Baptist World Alliance meeting at Berlin in 1933 will give the opportunity to formulate a policy, and choose leaders.

The Liberation of the Gospel.

By W. Everett Henry, D.D., McMinnville, Oregon.

The gospel is the glad tidings of the salvation provided in and through Jesus Christ our Lord. It includes all the truth he taught by word and deed and all the truth he was. It is the task of the church to keep the gospel moving untrammelled and unchanged in every generation.

In the presentation of the gospel there are two trends that lead quickly into regions of danger. These both appeared in the New Testament period and have challenged the spiritual insight and loyalty of the church in every succeeding century. Sometimes one trend or the other becomes more marked, sometimes both together become emphatic, but at no time are both quiescent. The first in chronological development was the tendency to lose the gospel in liberalism.

The Trend Towabd Legalism.

The statement that the gospel was first preached to the Jews rarely carries to the mind its full import. That historical fact has what may, perhaps, be justly called theological implications. It means that the gospel was first presented in terms of Jewish life and thought. This was, of course, both natural and inevitable. Only thus could the gospel be made intelligible to those who heard. They had to be led from the known to the unknown, and the earliest Christian teaching had to be presented not only on a Jewish background but in Jewish terminology.

However revolutionary the gospel may have been, however completely it may have penetrated and changed the thinking and attitude of those who accepted it, immediately another inevitable process began. It is not easy for a large group of people to keep themselves con-

tinuously alert and plastic. In fact, so far in the history of man it simply has not been done. People accept new truth. Thought and life are changed by it, sometimes very greatly changed. But that changed thought and life immediately tend to become fixed. All life tends to become habitual. Individual thinking tends to thought-forms that are more or less permanent. And in all these things the average individual does not depart widely from his group.

There was no escape, therefore, from the tendency to bind the gospel in patterns of thought and life which were essentially Judaistic. The working of this tendency brought on the Council at Jerusalem, which reviewed the situation and by its decree gave the outstanding check of the New Testament period to the process of shackling the gospel by legalism.

It is easy for us to see the need and value of this New Testament effort to maintain the freedom of the gospel, and of similar efforts along the centuries, such as those led by Luther and the Wesleys, but it is not quite so easy for us to discern the need and value of such efforts to-day. Yet who believes that the limits of the gospel have been reached in human life and thought? Is there not yet clearer light to break forth from the Sun of Right-eousness revealed to us in the New Testament? Has any human mind yet comprehended all that Jesus Christ means to men and the universe of God? And the rank and file of his followers, how far are they as a whole from adequately grasping the truth as it is in him? And if after nineteen centuries man at his best is still unable to gather to himself the greatness of the Christ, how can we think for a moment that the gospel can be put into a creed?

The futility of creed making appears still further when we consider the possibility of putting into a creed the minimum which one must believe in order to be a Christian. Who will dare to say how much or how little

of doctrinal statement one must believe in order to be saved? Isn't any such attempt in fact utterly beside the mark? Isn't the faith of the New Testament faith in a person and never acceptance, however whole-heartedly, of a set of doctrines? Belief of doctrines may be ever so insincere and inclusive, but if it does not carry over into trust in Christ as a person it lacks the one essential element of saving faith, and trust in Christ may be thoroughly genuine with a modicum of belief in doctrines.

But there are still more insidious shacklings of the gospel through creedal statements. The meaning of words changes. We are made conscious of this every time we read I Thess. 4:15 in the King James version. Also thought forms become antiquated and hard to be understood. The various theories of the atonement are a case in point. A recent writer sets forth in detail how one theory after another of the efficacy of our Lord's death has been formulated to meet the demands of life under changing political and economic conditions. We may not accept all of his interpretations of Scripture or rest securely on all his conceptions of relationship between doctrine and social conditions, yet his main thesis can hardly be regarded as either new or open to question. It is scarcely possible to conceive of the Military or the Commercial or the Governmental theory of the atonement arising in the leading Christian minds of to-day, yet each of these, when it arose, was the product of an outstanding Christian mind and was of great service to his and immediately succeeding generations. Each arose out of peculiar conditions of life, helped meet these conditions, and was later largely superseded by another because new conditions of life had arisen.

It is quite evident that none of these theories satisfies the Christian consciousness of to-day as an adequate setting forth of the value of our Lord's death, nor do all of them put together satisfy that consciousness. The reason is at least twofold. In the first place, no human

mind ever can comprehend all that was involved in our Lord's death. God was too intimately involved in it in every way. This has always been true, of course, but it has not kept the various theories of the atonement from rendering great service to the generations of their age. The second reason why we have no satisfactory theory of the atonement to-day is that we have been plunged into new conditions, and life as we must live it to-day has made all theories as to the value of our Lord's death antiquated and hard to understand. Here, and perhaps at many another point, the gospel is being shackled by thought-forms which do not truly live in the thinking of the day, but are more like "outgrown" shells left

"By life's unresting sea."

The Trend Toward Liberalism.

When the gospel was carried to the Gentiles it had to be transplanted. It had, as it were, to be lifted out of the Jewish setting of life and thought in which it had been given and planted in the life and thought of the Gentile world. It was a delicate and difficult task which confronted Paul and his co-workers in their ministry to the uncircumcision. The "gospel" must be preserved intact. It must be presented through the medium of a new language. Equivalent Greek words and expressions must be found for Aramaic originals. An approach must be found to a cosmopolitan mind-set, and a way to make the gospel indigenous in a cosmopolitan world. The task was but little less difficult than our missionaries of to-day find in transplanting the gospel into the thought and life of Japan or China.

With the entrance of the Christian message into the great field of Graeco-Roman life arose a danger fully as great as that of shackling the gospel by legalism, but of a very different nature. There were many religions in

that Mediterranean world of Paul's day, and in these religions were found a number of things similar to certain elements in Christianity. These things doubtless served for many as easy stepping-stones to belief in the gospel, and were almost inevitably carried over into their conception of the content of the gospel. Naturally efforts were made, also, to gather out of other religious systems all that would illuminate the gospel. Thus in various ways extraneous and irreconcilable elements crept into the thinking of the church.

Syncretism was in the air and the philosophic mind began to think of the religion of Jesus as just another religion, slightly different form the others externally, perhaps, but essentially one with them. The tendency arose to think of Jesus simply as one of many "saviors". The esoteric mind began to lay stress on "knowledge". Groups gradually separated themselves from their fellows and assumed superiority on the ground of certain secret knowledge which they possessed. Another type of mind minimized the historical character of Jesus, suggesting that it made but little difference in the values of Christian teaching whether the Son had actually appeared in the flesh or not. In short, the fundamentals of Gnosticism appeared, and the danger that the gospel might be lost through liberalism became very real.

It was the task of Paul and of John especially among the writers of the New Testament to meet this rising tide of liberalism, but others made their essential contributions also. The crisis could not be met as was that concerning legalism, by a simple church council. Possibly Christianity had spread too widely. Possibly the issues were too complicated, the erroneous teachings too insidious, to be successfully met in such fashion. At any rate, the Spirit of God dealt with the situation through insistence on certain great fundamental truths which belong at the heart of the gospel message, truths without which no presentation can be called the "gospel".

(1) First among these is that Christ must be accepted as summing up in himself all redemptive forces. He is not one "Savior" among many. He is not associated with hierarchies of angelic powers who also played a part in the great divine plan of redemption. His is the only name "under heaven, that is given among men, wherein we must be saved." He alone is "able to save to the uttermost them that draw near unto God through him." Any toning down of this truth marked a fatal departure from gospel teaching.

(2) Again, the New Testament writers insist on the reality of the earthly life of the Son. "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled concerning the Word of life * * * declare we unto you." Thus John climaxes that insistence. Indignantly he demands, "Who is the liar but he that denieth that Jesus is the Christ?" Emphatically he declares, "every spirit that confesseth that Jesus Christ is come in the flesh is of God: and every spirit that confesseth not Jesus is not of God." Scarcely anything is more clearly recognized in the New Testament than that "when the gospel is separated from its historical basis it is emptied of meaning."

(3) The New Testament never fails to lay stress on the ethical demands of the gospel. It is the pure in heart who shall see God. Pure religion and undefiled is to visit the widows and the fatherless in their affliction and keep oneself unspotted from the world. Faith without works is dead. "If any man say, I love God, and hateth his brother, he is a liar." The New Testament teachers clearly saw that the new life they sought to propagate meant nothing apart from moral obedience. To partake in the divine nature, to possess eternal life, meant essentially to be controlled by "that will of God which makes for love and righteousness."

(4) Finally, the New Testament never lowers the standard of Christian brotherhood. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" As with the Lord, there is to be among his followers no "respect of persons." "If there come into your synagogue a man with a gold ring, in fine clothing, and there come in also a poor man in vile clothing; and ye have regard to him that weareth the fine clothing * * * do ye not make distinction among yourselves, and become judges with evil thoughts?" There can be no clique where the gospel prevails, much less can the gospel give rise to such.

To discern how the forces of liberalism to-day are retracing the paths of the same forces in the first century is almost astonishing. The philosophic mind of the twentieth century is again denying that Jesus sums up in himself all the redemptive forces. It is again being reiterated that the values of Christianity can be conserved even though its historic basis in the person and life of Jesus be overshadowed with great uncertainty or reduced in essential facts to the bulk of a newspaper paragraph. Christian brotherhood is being again rent by the conviction which has grown up in many that they have come into possession of some superior knowledge and therefore belong together in a class apart. And in proportion as the liberalism of to-day is like that of the first century doubtless the methods used to meet it should be like those of the New Testament.

The Liberation of the Gospel.

Shackled by legalism and obscured by liberalism to-day as in the first century, the urgent demand upon the church of God is that the gospel be liberated. It is still the power of God unto salvation, but it sorely needs to be unshackled and freed from obscurity.

The liberation of the gospel is a perennial task. Each generation must set free the Christian message in its own thought and life. This task becomes peculiarly difficult in times of great transition. It was so at the breaking up of the Roman Empire. It was so at the time of the Reformation.

We are living in the midst of another period of transition. The development of science brought us the machine. The development of the machine brought the great industrial plants and the big cities. Woman has been drawn into the whirlpool of "business". The old-fashioned home has been wrecked. The moving picture has come and clings stubbornly to the "seamy side of life," attractively presenting its unwholesome suggestions to millions daily. The radio almost every hour of the day and night pours into millions of homes its heterogeneous mass of music and mixed speech. Nearly everybody nearly every day is whirling somewhere at the rate of thirty to a hundred miles an hour.

Because we are in a period of such marked transition, the presentation of the gospel is unusually difficult in many directions. To a peculiar degree human speech has become an unsatisfactory instrument for the portrayal of spiritual truth. Words give an uncertain sound. Always it has been easy for them to do that, these days it is almost impossible to keep them from doing it. Religious phraseology may carry definite ideas to the older people, but not to the younger. Science has introduced the younger people to a new vocabulary, and while its terms may be essentially religious, they are not yet generally recognized to be so. They seem rather, to most people, both older and younger, to be thoroughly materialistic. The Bible, though still a "best seller", is such unfamiliar ground to many that quotations from it or allusions to its contents are entirely shorn of any peculiar force. And our many "sects" have so muddied the waters of many minds comparatively familiar with Bible

terms that they may miss by leagues the meaning of the one who uses them.

Then in addition to the perversity of words, there is a prodigious amount of chaotic thinking. Politicians, economists, scientists, educationists, religionists are all putting forth ideas and systems that are irreconcilable and often flatly contradictory. There are probably "fifty-seven varieties" in each group and some of these varieties in each group think the others essentially assinine, and do not much miss the mark. To make the situation still worse, and almost as bad as could be imagined, the newspapers, the magazines, the lecture platform, and more recently the radio and the "talkies" have flung this hodge-podge of heterogeneous and irreconcilable stuff into the minds of the more or less helpless public until conditions approach mental over-feeding and nausea.

There can be no doubt of the need that the gospel should be presented in the words and thought-forms of the day, but who is sufficient for these things? To take this vocabulary which is essentially scientific and select from it such words and expressions as will adequately present the truths of the gospel; to stand in the midst of this vociferous and chaotic thought life and break the shackles of antiquidated thought-forms and select or formulate new ones equal to the task of carrying the gospel to the surfeited minds of the day—truly that is a task to make the most able and courageous hesitate. For both clarity and completeness of presentation need to be achieved. Words and expressions must be freed from obscurity of meaning and the fulness of the gospel must be kept intact.

Yet difficult as the task is it is in process of achievement, and our efforts must be resolutely continued. Some master mind may arise to lead us out of the wilderness, but the probabilities are against it. What progress has been made has come through the united contributions of many minds. Further progress will doubtless come in

like manner. Gradually the terrific tendency to change in almost all of life about us will subside like the waves of the sea after a storm, and while the calm may never be such as in former periods of Christian history, yet it will greatly ease the present strain. Words, thought-forms, customs, all that goes to make up life will become more even and stable. Gradually, also, here a little and there a little, will be elaborated a presentation of the gospels which will free it comparatively from the shackles of both legalism and liberalism, and again the task of the church will become easier. But for the present the adequate presentation of the gospel to the age must continue to be exceedingly difficult.

This paper is far from being intended, however, as a salve for the conscience of American Christians in the light of the present sag in spiritual achievement. It is intended rather as a suggestive analysis of the situation that shall constitute a challenge to more intelligent, consecrated and determined endeavor to meet the demands of the hour. There is need of patience and forbearance in all Kingdom relationships. There is need of constant and most intense study of the content of the gospel and of the conditions amid which it must be presented. Above all there is need of the developing and broadening of Christian experience.

One feels that the times are ripe for the appearance of a group of men who shall do for this day what Luther and his co-workers accomplished at the time of the Reformation, or what John Wesley and his helpers brought to pass in the last half of the eighteenth century. But such a group may not appear, and however developments may go, obligation and the sense of high and holy privilege should constrain every one who has specially to do with the work of God at any point to do his very best to be the living embodiment of the Spirit of Christ and a faithful and efficient liberator of the gospel.

The One Indispensable Belief.

Faith as a Practical Surrender to Christ: The Irreducible Minimum.

By Rev. Albert D. Belden, B.D., of Whitefield's Central Mission, London.

For many minds to-day, anything like an elaborate theoretical creed is utterly impossible of acceptance; indeed in much popular religion there is a strong anti-theological bias. More and more it is being felt that theology is ultimately a matter for expert knowledge, and the inference is readily drawn that salvation, for the average man at any rate, is not by means of theology. An increasing freedom of belief is arising therefore in the religion of the world. If many findings of liberal theology are questioned the liberal spirit is coming into its own.

The average Christian, amid so much difference between experts, begins to feel that he has a right to exercise his own judgment, as between the arguments of one expert and another. Even in the so-called authoritative churches where doctrine is supposed to be more rigid and fixed, the differing skill of prominent teachers in presenting varied interpretations is slowly working towards the greater freedom of thought.

The Irreducible Minimum.

Now, amid all this warfare of theological and religious opinion, it would be well for us to pause and ask—Is there not an irreducible minimum of Christian belief? Where must one stop and draw the line between the Christian mind and the non-Christian mind? Is there not at least one indispensable belief? Obviously, to be a Christian at all is to be in some real manner a follower of the Lord Jesus Christ; and it would seem to be possible

to describe the one indispensable belief in the New Testament phrase: "Believe *in* (or *on*) Him."

This belief in Christ may be a very different thing from belief *about* Christ. There is, of course, a point of contact between those two beliefs, because until you know something about Jesus, and accept a certain estimate of Him, you will not believe in *Him.* Yet there is also a sense in which the two kinds of belief are detachable, and the distinction is rather important. It is possible to believe about * * * and about * * * and about Jesus without ever really resting the full weight of one's life upon Him. I may, for example, believe many things *about* a chair—its beauty as a work of art may appeal to me—its economic value may be convincing—its sentimental associations may all be happy—yet if I decline *to trust my weight to it* I can justly be accused of not really believing in it.

Practical Surrender.

Now belief in Christ is just as practical a matter, just as simple, and just as searching as that. If I trust in the chair I put my weight upon it; if I believe in Christ I put my weight upon Him. I take Him in earnest as the Guide and Leader of all my activities of thought and life, accepting the consequences. It is that practical surrender to Christ as the last word about life which is "saving faith", the irreducible minimum of Christian belief.

There are, however, several subtle ways of missing this. It is amazing how subconsciously man can turn the edge of the sharp demands of religion. Religious activity is not necessarily Christian activity. Men were religious long before they were Christian, and they can still be very religious without being Christian. They may worship regularly according to their own ideas of God. They may serve an elaborate ritual, they may give ample sup-

port of time and energy, and substance to a religious institution—a church of a kind, and yet all this activity may be the veriest and weakest sentimentalism if it blinds the soul to the deeper need for a personal, practical surrender to Christ.

Knowledge and Zeal.

Even theology, as already hinted, may become so engrossed with the *minutiæ* of an intellectual system, that with all its elaborate information about God, and its skill in argument, it may be utterly devoid of real devotion to Christ. Knowledge without zeal is as fatally easy as zeal without knowledge.

> *One of the strongest difficulties in the way of a real faith in Christ is the sheer difficulty of an adequate obedience to Him under modern conditions. The soul finds itself defeated so often by the inertia or by the wickedness of human society, that its own obedience can only be achieved at the cost of great sacrifice.*

There is no discharge in this war. It is a very weary, often deeply discouraging struggle, and the soul is tempted to sink back upon a purely sentimental heart-attachment to Christ, whilst living still after the manner of the world.

Thus Christianity is apt to be beset in a quite peculiar way with the peril of a barren sentimentalism. Sentimentalism, of course, has a certain value in that it does provide an opportunity for forming that closer bond of the soul with Christ which is achieved in perfect obedience, but to be so near and yet so far as this condition represents is sad and tantalizing in the extreme. To "have a name to live" and yet to die, this is the pity of it.

Dispensing with the Teacher.

There is, however, another and distinctly opposite kind of failure to believe in Christ. We may describe the former failure as the attempt to hold to Christ without being Christian. But there is also the attempt to be Christian without Christ. Many good people to-day offer a vague, general subscription to Christ's ideal and purpose, and add to that a very brave struggle towards the goal, but all the time they ignore the possibility of a close and personal relationship to Him.

> *They see the glory of His Kingdom but do not realize the necessity for Him. They accept the teaching and think that they can dispense with the Teacher.*

One can imagine how tender to such people Jesus Himself would be. He would be the last to insist arbitrarily that attention should be paid to Himself. He knows, how safely life can be left to teach the need of that, and of these people He would say, as He did of another long ago: "He that is not against us is for us." But just as the former type to which we have referred trifles with the very power of God and fails to permit it a real grip upon life, so this type is striving to build a Kingdom of God whilst ignoring the very power of God.

Keeping in Touch.

The Kingdom of God can scarcely be built without Himself. One would imagine it would be the height of human wisdom to keep in closest possible touch with the very fountain and origin of power if that Kingdom is really desired.

Human nature in its own resource is not strong enough to achieve the ideal. We may claim this as true in spite of the many who to-day are saying that the only solution

is science. Only by the steady advance of scientific knowledge we are told is humanity going to win free of its otherwise insuperable problems and find their ultimate solution. This assumes, however, that human nature can not only discover all it needs to know but will be certain to use its knowledge wisely.

> *It is curious therefore to find that in an age which has practically given up belief in a personal devil and original sin, it is science rather than religion that is raising the substantial bogies.*

Modern psychology is speaking eloquently and insistently of the urgent need of humanity to overcome the tyranny of animal instincts by adequate sublimation, and it is placing a new emphasis upon the pull of one's racial history. Science, moreover, assures us that there is only one chance of escape from the tyranny of these fundamental instincts. Their simultaneous indulgence is a sheer impossibility under modern social conditions and likely, even if achieved to destroy the organism. The only chance of escape therefore lies in the training of these instincts to a more sublime end or purpose—their diversion to refined and socially helpful forms of expression.

A Saviour.

Every soul therefore needs a Saviour. If there is a soul that declares it does not, that soul needs one most, for Self is our enemy and one cannot escape from self but by a Not-self, by some "power not ourselves making for righteousness."

But to lay hold upon that power one must reach out towards it. It is this practical reaching out of the soul to apprehend, to receive, to clasp, to give itself up to this Power that is Faith. Faith is not merely an intellectual

assent to ideas or doctrines, it is the launching of the whole personality, including intellect, towards Real Being—God, as naturally as a child flies to the embrace of its parent, as the steel filing to the magnet, as the bird to its nest, and the river to the sea.

Christ's demand for faith is not arbitrary. He can do nothing with us if we run away from Him. He can do everything for us if we are with Him, and faith is just consenting to be with Him, reaching out towards Him, giving Him a chance with ourselves, resting our weight upon Him.

This is the one indispensable belief.

Paul's 'Thorn in the Flesh' in Its Bearing on His Character and Mission.

By Charles Harris Nash, D.D., Greensboro, N. C.

Paul's "Thorn in the flesh" was his unique necessity as the essential means of his abounding grace fulness of the Power of the Holy Spirit in his unique personality and saving, consecrating, sanctifying, joyful, gloryful, eternal service, as the voluntary slave of his atoning Saviour and risen Lord, Jesus Christ.

An eloquent lecturer on *"Saul of Tarsus"* accounted for the apostle's transcendent success by his superior gifts of eloquence. He ignored the uncontradicted statement of hearers of Paul, quoted by him in 2 Cor. 10:10, "His letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible." (*"No account"*). Paul corrected false statements, in self-defense. His weak body suggested a weak voice, that could not be heard by many, and therefore was "no account" in speaking to a crowd, because they could not hear him distinctly.

Paul's *"thorn in the flesh"* could not have been a *literal thorn,* for that could and would have been removed by human hands. It must have been some chronic, incurable, physical affliction, that caused acute, intense, disabling, sudden pain. He also calls it, "a messenger of satan, to buffet me"—like the sudden powerful blow of a big, black demon, that struck him and felled him to the ground unconscious, and left him utterly weak for some time. The great and faithful physician, Dr. Luke, could not remove his affliction—for it was absolutely humanly incurable. Paul applied most earnestly, in most humble, faithful, thrice-repeated supplication, to his Lord and Father in heaven, to the Almighty Physician, to cure him. To Paul, the called, consecrated son of God, how amazing,

perplexing, distressful, must the absolute silence of the Father have been to this most earnest pleading, *twice*, for cure! How agonizing and heart-breaking must have been his *third,* transcendent, desperate, final appeal and plea! The answer comes to him at last, with its final denial, and the humiliating explanation and justification. The most conscientious, called, consecrated son-slave is mistaken, in his self-ignorance, spiritual danger, and supreme spiritful need! "To err is human." He had said, "Brethren, I have lived before God in all good conscience until this day." He had learned that his "good conscience" had led him to persecute Christians unto death, until he had become "the chief of sinners" against them, in his zeal to destroy the heretics who were disciples of the despised blasphemer, Jesus of Nazareth, who had falsely claimed to be "the Son of God," in the sense that made himself equal with God, and therefore and therein a blasphemer. Paul had learned from his own very sad experience that the conscience of the unregenerate is not only an insufficient guide, but at times becomes a most dangerous and destructive guide. He now learns from the final refusal of the Father to remove "the thorn in his flesh," "the messenger of satan, to buffet him," lessons of transcendent values in eternal compensations in spiritual fulness, in Christlikeness of character, and spiritful quality of saving and consecrating services, rather than the larger, apparent, popular, superficial success in winning much greater numbers. His was a most unique, impending, spiritual, temptation and danger because of his gracious, heavenly experience. He had, without most thorough personal investigation of the personality, character, claims, and words and acts and life, and signs of Divine power, and death and resurrection and ascension of Jesus, superficially, prejudicially, prematurely accepted the ex-parte testimony of the enemies of Jesus as proof that he was a blasphemer, and

therefore by the law of Moses deserved the penalty of death, and so did his disciples deserve death, who participated in his blasphemy by worshiping him as the Son of God and teaching his heresies, and bringing reproach upon Judaism, and upon their orthodox rulers and teachers as murderers. Our sinful, selfish human nature, our natural prejudices, our inclinations to hasty, superficial and harsh judgments, and our self-conceit prevent the safe guidance of our unregenerate consciences. The eminent and just Rabbi, Nicodemus, said to his fellow sanhedrists, who ignorantly and hastily, without justice, in trial, or fair opportunity of Jesus to defend himself, had condemned him: "Doth our law judge a man, except it first hear from himself and know what he doeth?" The lawless judges stood self-condemned by their judgment and without defense. So was Saul a party to their crime, in accepting their unjust, ex-parte judgment of Jesus and his disciples.

Young Saul consented to the death of Stephen, brutally murdered by the frenzied sanhedrists, and heard his dying prayer to Jesus for his murderers. Stephen's superior, most comprehensive and accurate knowledge of the scriptures, transcendent courage, testimony, teaching, vision, and spirit, made him the supreme character likeness of Jesus, ending in his soul-saving, Christlike prayer for the salvation of his death-dealing enemies, hellful slaves of Satan—arch-hypocrites, Satan-filled and controlled! That scene must have haunted Saul all through his life—as "the chief of sinners!" Self-ignorance, self-conceit, self-righteousness, and supreme self-love, and supreme self-will are inherent in the natural, sinful, human heart.

The Lord said to Ananias of Saul: "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel: for I will show him how many things he must suffer for my name's sake." (Acts 9:15-16.) The preparation of Saul was tran-

scendently unique in its Divine visions and revelations, and providential plans, experiences and afflictions and hardships and suffering, to the end of his life. "Saul, Saul, why persecutest thou me?" "I am Jesus whom thou persecutest." He who had persecuted Jesus the most, in the persons of his disciples, must be persecuted the most, and suffer the most, in his saving, spiritful service for Jesus! He was "caught upon even to the third heaven . . . caught up into Paradise, and heard unspeakable words, which it it not lawful for a man to utter." (2 Cor. 12:2-4.) "By reason of the exceeding greatness of the revelations, that I should not be exalted overmuch, there was given to me a thorn in the flesh, a messenger of satan to buffet me, that I should not be exalted overmuch. Concerning this thing I besought the Lord thrice, that it might depart from me. And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness. Most gladly therefore will I rather glory in my weaknesses, that the power of Christ may rest upon me. Wherefore I take pleasure in weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong." (II Cor. 12:7-10.)

Paul's pleading petitions prove his self-ignorance and self-conceit, and his spiritual danger, and his need of this "thorn in the flesh," "a messenger of Satan to buffet" him, to prevent his personal pride and self-sufficiency, and to increase his sense of dependence on God's grace and power alone, for purely spiritful power in that service that really saves eternally "unto the uttermost" in final sanctification and glory. Paul's absolute certitude and positive, transcendent knowledge of the eternal glories of heaven, that made him speak with the utmost assurance, and write with the transcendent authority and infallibility of heaven's eternal verities, came to him

directly in heaven itself, from the most glorious, "exceeding greatness of the revelations" of God, that forever prevented all doubt, that qualified him with transcendent, superior, unequaled, glorious, personal knowledge, given him supremely, for his unique, spiritful, incomparable life work, and made him glory in physical "weaknesses, in injuries, in necessities, in persecutions, in distresses, for Christ's sake, that the power of Christ may rest upon me!" "For when I am weak, then am I strong." Paul, in his unique, Christ-like personality, in his glorious translation to heaven, in the "exceeding greatness of the revelations to him," and heaven's glorious visions of the Lord, given to him, and "the unspeakable words" spoken to him, exclusively, not to be repeated, but to enrich him in eternal verities and transcendent, glorious services, has no equal—spoken to him as the most devoted son-slave of his glorious Lord and Savior, Jesus Christ. In his unique, spiritful, joyful, boastful optimism in affliction, in his value of the perfect power of the Lord upon him, compensating him for all losses, labors, sorrows and all earthly ills, he is the unapproachable incarnation of the never failing, infinite *"Joy of the Lord" as his most glorious strength!* He valued the grace-saving power of Christ in him in the fulness of the Holy Spirit as the priceless treasure of eternal, supreme value, always, everywhere, under all circumstances and conditions, and triumphantly cried out: "I can do all things through Christ who strengtheneth me!"

It was the high privilege of the present writer to sit at the feet of Dr. H. H. Harris, then Professor of Greek at Richmond College, and to be his secretary when he edited the Foreign Mission Journal, and also his secretary as he taught his Bible class. It was the most valuable education of my young student life, at a critical period, and he was my best valued counselor and friend.

He expressed the opinion that the glorious translation of Paul occurred at Lystra when Paul was stoned, from the date given by Paul in 2 Cor. 12:2, "fourteen years ago." If that was the time, it was the most glorious transition, and supremely epochal in his career as the heavenly educated and transformed master workman and self-styled slave of Jesus Christ, whom he saw face to face, and heard in heavenly glory.

Thoughtful readers of the Bible must be impressed by the faithful, discriminating frankness of the inspired writers, in their character word pictures, in revealing their human imperfections, in contrast with uninspired biographers in omitting them, often making the impression that their heroes were spotless, superhuman beings, which cannot be true in any case. Soon after his translation, there follows Paul's "thorn in the flesh." It was divinely opportune. "Man's extremity is God's opportunity." But Paul's extremity was his heavenly exaltation in "the exceeding greatness" of his revelations! But in God's plan for his deepest spiritual humility, and highest, eternal, spiritful saving and sanctifying services for his Lord, "the thorn in the flesh" and sufferings were absolutely as necessary as "the exceeding greatness of the revelations!" His sufferings were not the penalty of his general or specific sins, nor did they atone for any of them, but were involved in his transcendent, highest grade spiritful services for the sake of the Lord Jesus. Paul even said, "I suffer, on my part, that which was lacking in the sufferings of Christ"—in world-wide, long, personal service.

Paul knew that a strong, healthy, attractive appearance, and the strong, deep, rich, flexible, melodious voice of the orator would attract, please, hold, and move far more people, and thus make him promptly popular, and open the way to reach much larger numbers. His disabling pains and weakness greatly limited his opportuni-

ties for reaching the largest number of people. His earnest, repeated petitions in his prayer were most natural. But in God's plan of love, amazing grace, salvation and sanctification and glory for Paul, and his highest and deepest, eternal, glorified, God-glorifying service, the fulness of the Divine Power of the Holy Spirit was all-sufficient and absolutely essential. By infinite, supreme grace Paul promptly submitted, and accepted God's will, and gloried in all of the weaknesses and sufferings that providentially came to him for Christ's sake, that the Spiritful Power of Christ might rest upon him and fill him, to the glory of God, Father-Son-Holy Spirit! In the wisdom, saving-sanctifying grace-love-purpose-plan of God, Paul was chosen for world-wide, most spiritually comprehensive, profound, highest quality, varied services, including preaching, teaching, organizing, leading, correcting, sympathizing, comforting, encouraging, confirming, assuring, consecrating, glorifying! He must have the highest most Christlike personality, in love, courage, faith, knowledge, patience, energy, humility and enthusiasm, and tender sympathy. Much of his knowledge must be supernatural through extraordinary visions and revelations of eternal verities directly from heaven and the Lord. So he speaks and writes and sings and prays and rejoices with supreme, absolute, infallible assurance and never-failing spiritful optimism. The strong, healthy, physical form and eloquent voice of the orator may attract crowds, please, impress them, and stir their emotions, and win their applause, but the Spirit of God alone, by means of saving truth and living, obeying faith, produces the new life, when men have changed their minds towards God in the repentance that determines to obey God supremely.

Many orators attract great crowds, and interest and entertain them, but fail to lead them to repentance and faith because of their lack of spiritual, saving truth, and

living, spiritual power in their hearts. God said that Paul was "a chosen vessel," 'to bear the Lord's name before the Gentiles and kings, and the children of Israel.' God would save unto the uttermost his own elect among them by the power of the almighty Holy Spirit through the living word—not by human eloquence. "Not by might, nor by power, but by my Spirit." Paul says of himself, "Serving the Lord with all lowliness of mind, and with tears . . . and teaching you publicly, and from house to house, testifying both to Jews and to Greeks repentance towards God, and faith toward our Lord Jesus Christ." (Acts 20:19-21.) That was his Spirit-filled service at Ephesus for three years—an incomparable example and model for God's ministers always. With his "heart's desire and prayer to God for Israel, that they might be saved," he, most profoundly moved by the spirit of saving grace, taught his Jewish brethren in their synagogues the necessity of the righteousness of God in Christ through faith in his atoning blood. To the Gentiles "he reasoned of righteousness and self-control and the judgment to come." "Three years I ceased not to admonish every one day and night with tears." He "*testified,*" out of his own rich experience of saving grace, with profound, grateful emotion and loving sympathy and tenderness. He was pre-eminently the witness of spiritful, grateful joy and praise in tribulation. "The joy of the Lord was his strength" in injustice, humiliation and physical pain and imprisonment. At Philippi, in the dungeon at midnight, in suffering from bleeding stripes and feet fast in painful stocks, he and Silas were praying aloud when the spiritful "joy of the Lord" filled them, and their voices rose in triumphant *praises* to God, who shook the prison open; and at once they held a soul-saving service, and the Holy Spirit through their teaching saved their jailor and his household, and a church of saved souls was born, and became the holy joy of Paul

ever afterwards. The spiritful "songs in the night" were the most unique duet ever sung by innocent prisoners in a dungeon, with bleeding backs and painful limbs, at midnight, and was gloriful to God, and amazing to the other prisoners, and brought down power from heaven that shook the prison doors open and led the sweet singers of grace abounding to the service of saving many souls.

Preaching to great crowds is in every way very desirable, inspiring, and encourages the preacher to do his best. The gifts of the orator are esteemed highly, and draw large crowds. The opportunity to do the most good to the most people must be seized and used by all means. Paul had doubtless addressed large crowds when strong in body and voice. The strong, healthy body would at first sight make a good impression, and win attentive hearing. The amazing, abounding greatness of Paul's revelations in his heavenly experiences would fill him with transcendent enthusiasm and supreme desire to preach as never before to the largest crowds, in his abounding, heavenly, new, glorious knowledge, obtained directly from the heavenly, glorious beings and their Lord. The "unspeakable words," for him exclusively, would add to his grace, love, authority and enthusiastic impressiveness and speaking power. Then came suddenly the terrible, transcendent shock of the bodily agony, like that caused by the piercing of a great thorn deep into his body—and a mighty, crashing, felling, disabling blow that left him unconscious, and unfit for active service for a time, and ever afterward the frail, weak body, and voice too weak to be heard by the crowd—who said it was *"no account."* "A messenger of Satan to buffet me." To what depths of disappointment he descended, in sorrow, suffering, weakness, and limited opportunities!

Jesus "was made perfect through suffering" as eternal Saviour unto the uttermost in his atoning sacrifice. "He was made to be sin for us who knew no sin, that we might become the righteousness of God in him." Paul was made perfect in fulfilling the purpose of God's plan and place for him in service, through suffering. He filled his predestinated place as the most gloriful sufferer in the abounding, triumphant joy of the Lord in abounding tribulations unto death. He boasted joyfully in his fellowship in suffering with his Lord. He was the transcendent incarnation of spiritful, heavenly joy on earth. The more he suffered for Christ, the more he rejoiced in the fulness of his Spirit, and glorified him for his fellowship in all suffering. His ministry to groups in synagogues, places of prayer, homes, prisons, public places, on ships, before rulers, kings, soldiers, and individuals, gave him special opportunities to "teach night and day with tears," in the fulness of grace—love for souls, in nearness and closer heart to heart efficiency, "Repentance toward God, and faith toward our Lord Jesus Christ." When he was prevented by physical weakness from more active service, he could and would, sitting, or lying down, filled and inspired by the Spirit, dictate or write his weighty and powerful letters that were and are the most transcendent, comprehensive, invaluable, Christian writings in the infallible, inspired word of God. Indirectly and directly, his influence was paramount over the great, inspired historian, physician and cosmopolitan, scholarly philosopher, Dr. Luke, as the writer of "the Gospel," and "Acts of Apostles."

Paul's most ardent, passionate concern for the salvation of the Jews was transcendent and supreme in his regenerate spirit. "My heart's desire and prayer to God for Israel is that they might be saved. For I bear them record that they have a zeal for God, but not according to knowledge. For they being

ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God." (Rom. 10:1-3). "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." (Rom. 9:3.) Yet the Jewish rulers and leaders and followers were his most powerful, deadly, merciless enemies, always seeking by all means to destroy him, as the arch traitor and renegrade and supreme heretic and blasphemer in his worship and service of the hated Nazarene, blasphemer, Jesus. Paul knew them well, and judged them by himself as a leading self-righteous "Pharisee of the Pharisees." Because of his own experience and superior knowledge of them, he believed that he could convince them by the marvelous story of his own conversion, and their own scriptures, that the saving righteousness of God was in Jesus Christ, and was imputed to every one through the belief-trust-obedient faith in Jesus Christ as the atoning "Lamb of God" and risen Savior and Lord, son of man—son of God. He believed that Jerusalem, the great religious center of the Jewish nation, was the transcendent place for him to preach to and teach the greatest number of his Jewish brethren, especially at their three great annual feasts, and special assemblies, and in the larger synagogues, and gatherings in the temple courts. His ancestry, blood, birth, home, synagogue training, association and education under the great Gamaliel were strictly Jewish and orthodox as a member of the great popular, patriotic-religious-political party of the Pharisees. The strong, enthusiastic, ambitious, highly educated, gifted young man, born and living in the great city of Tarsus, would gain much knowledge of value in his touch with foreign born Jews, and Greeks and their rich language and culture and philosophy. He was transcendently equipped for service in the great cities by his life in the great cos-

mopolitan city of Tarsus. He could understand and reach many of his people whom he knew were conscientious, as he had been, in their opposition to Jesus and his disciples, and was convinced that he could win them by telling them of his own experience in conscientious persecution of Christians because of his hasty and superficial acceptance, for truth, of the charges of the enemies of Jesus, without thorough investigation of all the facts and the testimony of his disciples. But God's plan for him was world-wide in the scope of its service. "He is a chosen vessel unto me, to bear my name before the Gentiles and kings, and the children of Israel." (Acts 9:15.) The figurative "chosen vessel" is selected by infinite wisdom because it is the very best for the purpose, and it contains the most valuable treasure ever known on earth or in heaven, the eternal, glorious, gloriful salvation Name—*Jesus Christ!* The vessel is Paul. He must be born from Above. The conscientious "chief of sinners" must become the chief of servants. His "mad career" must be stopped. He has reached the limit in conscientious crime in persecuting unto death Jesus in the persons of his disciples, in whom he abides in the Spirit. Near Damascus, the most blinding light fell upon him out of heaven, smiting him to the earth, blind and bewildered, and he heard a voice from heaven saying unto him: "Saul, Saul, why persecutest thou me? It is hard for thee to kick against the goad. And I said, who art thou Lord? And the Lord said, I am Jesus whom thou persecutest. But arise, and stand upon thy feet: for to this end have I appeared unto thee, to appoint thee a minister and a witness both of the things wherein thou hast seen and of the things wherein I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom I send thee, to open their eyes, that they may turn from darkness to light, and from the power of Satan unto God, that they may receive remission of sins

and an inheritance among them that are sanctified by faith in me." (Acts 26:14-18.) After total blindness for three days, without food or drink, he received his sight, and was baptized. The most transcendent chief of sinners, in his crisis of persecution of Jesus in the persons of his disciples, must be saved by transcendent, omnipotent grace, by the gloriously transcendent, Divine Savior Lord in heaven, and must be transcendently, directly equipped in heaven and on earth by the transcendent greatness of the heavenly revelations, and transcendent, hellful persecutions, and the satanic "thorn in the flesh," "a messenger of Satan to buffet him," overruled by God's omnipotent grace, to make him the transcendent apostle of the glorious, glorifying joy of his Lord, through transcendent suffering and weaknesses, and transcendent praying, that filled him with all the fulness of the Holy Spirit, in the spiritful power of transcendent character, and comprehensive, abounding, eternal, saving and sanctifying service. The prompt submission of Paul to the will of God in accepting, without complaint or murmur, his "thorn in the flesh" and apostleship to the Gentiles was transcendent demonstration of his thorough "repentance toward God" in grateful humility.

There was a unique faith in Paul's salvation. His call from heaven by Jesus was not in answer to his prayer, or through his faith, but in spite of it, and in opposition to it. *He conscientiously disbelieved.* His disbelief, in conscientious but culpable ignorance, and prejudiced, hasty acceptance of the ex-parte false charges of the hypocritical enemies of Jesus, must be and was met by special, amazing, omnipotent predestinated, blinding symbolic light from heaven, that forcefully, physically blinded and struck him down, utterly bewildered and helpless, and unfit to complete his most murderous career of deathful, wholesale persecutions. The voice from heaven was plainly authoritative to Paul, but the voice

of a person unknown until Jesus revealed himself to him by name. *Revealed, convincing knowledge of Jesus came to Paul before repentance and faith—transcendently unique grace!* That blindness symbolized Paul's ignorance of spiritual truth and life, and caused him to realize his deathful, conscientious course, repent, pray and believe and trust and obey "the heavenly vision" and glorify Jesus as Lord of all on earth and in heaven, and to become the transcendent exponent of salvation by omnipotent, Divine Grace, "the merciful kindness, by which God, exerting his holy influence upon souls, turns them to Christ, keeps, strengthens, increases them in Christian faith, knowledge and affection, and kindles them to the exercise of the Christian virtues."

It is revealed in every way, that Paul is the greatest incarnation, personification, demonstration, revelation and glorification of the love of God in Christ Jesus. In longer service suffering for Christ, he made up for that which was necessarily lacking in the suffering of Jesus in his short earthly ministry. "Greater works shall ye do, because I go unto the Father." In heartful, tearful, tender love, service, to save souls of Jews and Greeks, "publicly, and from house to house, night and day with tears." As the greatest sufferer, through life, the greatest, most earnest serving and saving prayer, instead of active personal preaching and teaching when ill; in his Christful, heartful love letters of sympathy and encouragement when he could not be present; in writing of the glorious, inseparable love of Christ; in writing of the necessity, nature, expression, and superiority of model Christ love in the heart and life of Christlike servants of Jesus; in abounding, unselfish world-wide soul-saving, self-sacrificing, beneficent love, he was Christful and Christ-glorifying unto death. In his highest, transcendent, supreme, inestimable appreciation of the fulness of the divine power of Jesus that filled him in his

bodily weakness and suffering, he most uniquely glories in his bodily afflictions, and praises and thanks the Father for them, even in the midnight darkness of the dungeon, in the painful stocks with suffering, bleeding back! While suffering intense physical pain like that caused by a thorn in his flesh, or when so physically weak from sudden illness that rendered him unconscious and afterwards too weak to walk or stand, as filled with the Spirit of Jesus, he dictated words inspired and inspiring to countless thousands through all time! They were weighty and mighty and efficient in the plan of God and unfailing in eternal results in God's elect. Paul's spiritual powers promoted his prayers, of divine power grace that were answered, filling him with Divine service power that glorified God in Jesus Christ, the eternal Son of God. Paul's weak voice that was "no account" in preaching to crowds that could not, or would not, hear his words as spoken too indistinctly, could and would read, and hear read, the *written, weighty and mighty words of God in-breathed and written as dictated by Paul, moved by the Holy Spirit.* Many of these words of God's grace would be adapted and designed to comfort and strengthen, and encourage God's own elect children, as they passed through the great heart of the weak or suffering Paul, would be filled with love abounding and deepest sympathy, that would, by infinite, inspired grace, with living power express itself to the elect hearts of God's own children, and help them. Some of them on the brink of the darkness of death, would hear the truthful words of absolute assurance that came from heaven through Paul, "We know that if this earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal, in the heavens." "Our light affliction which is but for a moment, worketh for us a far more exceeding, and eternal weight of glory." "And we know that all things work together for good to them that love

God, to them that called according to his purpose. For whom he did foreknow he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." (Rom. 8:28-29.)

Paul's unique, transcendent knowledge of the most profound and comprehensive glories of heaven was not by means of the Scriptures, nor through faith, or prayer, or his "thorn in the flesh," or service, or experience on earth or even the ministry of angels or archangels, or glorified saints in heaven. Paul did not want to see or hear the hated, convicted blasphemer, Jesus, condemned by the rulers as the supreme blasphemer and executed by the Romans as a law-breaking criminal. Paul said, "I will come to visions and revelations of the Lord." And they were uniquely, glorifully personal from his Lord, the glorified Jesus in heaven, to which he, Paul, was gloriously translated, and supremely and gloriously filled with unspeakable secrets for his own exclusive transforming likeness to his Lord, and his abiding, Divine fulness of knowledge and power, for saving and sanctifying, eternal, world-wide service for his Lord. His supreme equipment was the sight and direct knowledge imparted to him to complete the highest qualifications for the greatest service in his bodily weakness, that demonstrated the glorifuI, all-sufficiency of God's almighty grace in Jesus Christ. In God's grace plan, the chief sinner must now, immediately, forever, forcefully end his supreme persecutions of Jesus, and in deepest humiliation and humility be convinced, convicted, and converted, and regenerated, and sanctified, for the widest, world-wide service through heavenful, gloryful light and love, and Divine, initiative power, and hellful, demoniacal, satanic weaknesses and sufferings, to demonstrate the exclusive grace power of the glory of God in the all-sufficient salvation in the Personal substitutionary atonement of Jesus, and the indwelling of Christ in the Spirit,

in living, loving, transforming power. The most unique, conscientious, self-ignorant, self-righteous, self-saving "chief of sinners" possessed the most unique Gospel that uniquely possessed him. That Gospel was heaven-born, heaven-sent, heaven empowered, heaven-destined, and heaven glorified. It was Divine in its origin, essence, life, birth, growth and perfection. It is the Grace, or merciful kindness of the Triune God, revealed in Three Persons, Father, Son, Holy Spirit. God is Love. God is merciful Love. God is benevolent Love. God is beneficent Love. We must use anthropomorphic language—man-form words. God sees sinners suffering unto death in time and eternity. His heart is touched and filled with mercy and compassion for them, and because He is perfectly, unselfishly good and pitiful, He exercises His good will and gives the necessary gift—"His only-begotten Son"—*"So God loved"—He gave to save, most mercifully—"By Grace"!* So Paul's unique salvation demonstrated that it was absolutely, exclusively, wholly by God's merciful kindness alone. So that was the only salvation that Paul preached and taught and defended against all its enemies of every kind. It was the great, fundamental doctrine, emphasized strongly in his ministry. "For by grace have ye been saved through faith; and that not of yourselves; it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works, which God afore-prepared that we should walk in them." (Eph. 2:8-10.) A strong party of Christian Jews taught and demanded that the Gentiles who had accepted and obeyed Paul's Gospel must also become Jews by being circumcised and become obedient to the ceremonial law of Moses, or they could not be saved. Paul firmly rejected and opposed that teaching, and never yielded or compromised. Paul declared that to accept that teaching was to fall from grace, and that by the work of the law no one was

justified. We are saved through faith "that worketh by love."

Paul never failed to exercise the highest moral courage for the purest Gospel, given to him directly by his Lord. That is sometimes the supreme final test of genuine salvation. "The fearful, and the unbelieving * * * and all liars, their part shall be in the lake that burneth with fire and brimstone, which is the second death." (Rev. 21:8.) Sinful cowardice is *not the involuntary feeling of fear, but is the voluntary yielding to fear, selfishly,* and is not necessary to any Christian. "There hath no temptation taken you but such as is common to man, but God is faithful who will not suffer you to be tempted above that ye are able; but will with the temptation make the way to escape, that ye may be able to bear it." (I Cor. 10:13.) With the natural feeling of fear when in any danger, *let us not add the sin of the lie, that our sin must be committed,* but let us pray the Father, and his grace-strength will come to us. It may be his will for us to suffer loss, like Paul, but we shall also like him have rich compensations of grace. How dare we not to follow Paul in courage and truth in this widespread degeneration all around us in civil life, business, church and schools and homes? How sad the contrast to Paul is Simon Peter at Antioch, in cowardly fear of the loss of popularity, or adverse criticism, denying, lying, and withdrawing from helpful service to his Gentile brethren, when Jews came who opposed him. It is sadder when we recall Simon Peter's long experience, that he is seen running true to his former form of impulsive moral cowardice and lying. Paul says that he "dissembled," and "was to be blamed." He was more gifted than Paul as speaker, with stronger body and voice, to reach large crowds, but he lacked his highest spiritful unselfish courage and steadfast, undeviating, frank truthfulness, at times. Paul disclaimed sinless perfection, but strives after it. "Not

that I have already obtained, or am already made perfect, but I press on." (Phil. 3:12). "Having a desire to depart and be with Christ, which is far better. To abide in the flesh is more needful for you." Paul turns any place to heaven, because Christ in his fulness abides steadfastly in his biggest heart of hearts. But now this once greatest sinner against God's greatest saints on earth, with his good-bad-blind conscience, is going to heaven again, *and to stay this time.* The Lord needs him to honor him and be honored among many brethren of each of them. They are close blood kin to the Lord by the cross, and Paul has boasted long in that cross-kinship. Jesus is "the first-born among many brethren." On the mount, the body and garments of Jesus were glorified with those of Moses and Elijah. Paul's body will be as strong and straight, and his garments as glorious as any of them. He will not be old and feeble and poor, and *out of style there with the Lord!* But Paul is going and he is not sad, as usual, and he does not say, "Good-bye!" He knows that we shall not be separated very long. But he is testifying: "For I am already being offered, and the time of my departure is at hand. I have fought the good fight, I have finished the course, I have kept the faith: henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but also to all those that have loved his appearing."

"O, for a faith that will not shrink,
Though pressed by every foe
That will not tremble on the brink
Of any earthly woe.

That will not murmer or complain
Beneath the chastening rod,
But in the hour of grief or pain
Will lean upon its God."

The Book of Ecclesiastes—Second Section.

III, 1—V. 20.

By H. J. Flowers, B.A., B.D., Pantiles, Chorleywood, Herts, England.

Qoheleth has looked for some sort of satisfaction in the pursuit of wisdom and the pursuit of folly. In both cases, he has been disappointed. Now he sets out to find what will happen if he applies himself to business and public affairs. He looks broadly at human life, but before he does that, he notices that he is in the grip of an iron necessity. For the first eight verses of chapter III, he writes in verse, and the burden of his song is man's futility in the face of the fixed order of the world. His activity is limited to times and seasons, and in these he does what he has always done.

Chapter III. Verse 1.
Everything has its fixed season.
There is a time for every sort of business in the world.

That is the general principle, of which concrete illustrations will soon be given. Seasons are appointed by divine decree for every sort of human enterprise, and to try to do a work out of its season is to court disaster. There is a time for human activities, and these go on in ever recurring cycles. We are creatures of a fixed determination.

Verse 2: *A time to be born*
And a time to die.
A time to plant
And a time to uproot what has been planted.

This poem has been fixed upon by some scholars as evidence that the author was influenced by Stoicism. Marcus Aurelius has a similar list of contrasts. But

there is insufficient evidence to prove this. A Hebrew could reflect upon the facts of life and come to much the same conclusion as a Stoic. Birth and death are fixed by divine decree. We have no choice about the time for either. Some have refused to believe that Qoheleth means exactly what he says, and have looked for more subtle meanings. Tyler sees a connection between the period of pregnancy before birth and the fixed period of life before death. When the time is finished, we are born, and we have no say in it, and when the time is finished we die, and again we have no say in it. Paul Haupt thinks that Qoheleth refers to periods of especial fecundity and times of excessive death in the world as a whole. It is hard to treat that interpretation seriously. The facts could not have come within the range of Q's knowledge. There was no Registrar of Births, Deaths and Marriages in his day. We shall be nearer the mark if we say that Qoheleth means nothing more profound than that birth and death are both alike out of our control. When the time is ripe for them, they come. And through the history of the world, death constantly undoes what birth does. So it is with sowing and planting. The times are fixed by unalterable divine decree without reference to the wishes of men. And year after year the same process is observed.

Verse 3: *A time to kill*
And a time to refrain from killing.
A time to break down
And a time to build up.

There is a strong and forcible antithesis in the first couplet. There generally appears something fortuitous about accidents, but Qoheleth refuses to recognize it. The lives we try to take away and the lives we try to save are both fixed. The reference to breaking down and to building up, is of point in a country so warlike as Palestine.

Verse 4: *A time to weep*
And a time to laugh.
A time to lament
And a time to leap.

There is a strong play upon words in the second couplet. I have tried to represent this without departing too much from the original. The word for *"mourn"* is used in Aramaic for *"dirge"*, and the root meaning of *"reqodh"* is *"to leap"*, *"to skip about"*. Here probably the word is used deliberately for purposes of effect. There are times when people feel like wailing, and there are times when they feel like skipping with joy. But the ordering of those times is out of their control.

Verse 5: *A time to scatter stones*
And a time to pick stones up.
A time to embrace
And a time to refrain from embracing.

The interpretation of the first couplet has been a matter of great debate. In the main, there are three interpretations offered. (1). The first takes it to represent the practice of scattering the stones of an old building and to collecting them for the purpose of raising a new structure. The Targums give warrant for this interpretation. (2). The second takes the reference to be to the Jewish practice of casting stones into a grave. If that is adopted, then an interpretation needs to be sought for collecting stones. And no satisfactory explanation can be found. (3). The third explanation takes the reference to be to the practice of scattering stones over fields in order to make them unproductive. That was an act of malignity common in the East. This is probably the right interpretation. Even in these things, we do not move of our own free will. We are creatures of the divine decree, says Qoheleth.

Verse 6: *A time to seek*
And a time to lose,
A time to guard
And a time to throw away.

There is very little difference between the two sections of this verse. Even the passions which send us out to fight for wealth or urge us to stay at home and guard what we have, are both alike outside our control. They are fixed by decree.

Verse 7: *A time to tear*
And a time to sew.
A time to keep silence
And a time to speak.

The point here seems to be that the emotions of sorrow and grief, which make men tear their garments (as is customarily done in the East), and the natural common sense which makes them sew up their garments again when the time of mourning is ended, are outside of our control. Who chooses his own time of mourning?

Verse 8: *A time to love*
And a time to hate.
A time for war
And a time for peace.

Here the swift change from the verbal to the nominal form is a sign that the series of couplets is finished. One would have thought that, at least, our passions of love and hate would have been in our own hands. Qoheleth asserts a determination all the way through life. It binds man's expression of his thought. It binds the movements of the furthermost star. All that happens does so according to an ordered sequence.

This marks the end of the poem and Qoheleth continues in prose. And he returns to his starting point. What is the good of working? What has always been, always will be.

Verses 9-10: *What does the worker get for all his toil? This is what passed through my mind when I saw the tasks that God had laid upon men to be done.* It is a negative question, but it is asked after a rather lengthy search for an abiding good, and is therefore the positive assertion that that good cannot be found anywhere.

Verse 11: *God has made everything good—at its proper time. Also He has put ignorance in the heart of man so that he cannot find out God's work from the beginning to the end.*

There are doubtful points here, both of interpretation and of translation. *Yapheh* generally means "*beautiful*", but in later Hebrew, it has a much wider meaning. It implies "*suitability*" or "*fittingness*", the power of a man or a thing to reveal exactly the right quality at the right time. Qoheleth says that, in their proper place, all things are very fair, because the purposes of God are being worked out through them. But once try to break into the sequence of events, and there is trouble in store. "*He hath put eternity into the hearts of men*" cannot possibly be right, whatever interpretation is given to it. It simply does not suit the context. Evidently, what Qoheleth means is that man is incapable of understanding the work of God. The only thing he can do is to fall in with God's plans, as they are plainly shown in the world. The order is rigidly deterministic, and we must plan our lives by it, without attempting to understand it. To obtain this meaning, there is only a small change required. For 'olam read 'elem,—"*ignorance*". Gratz was apparently the first to suggest it, but several have accepted the suggestion. 'Elem is not used in Biblical Hebrew, but it is often found in the Talmud for "*what is concealed*". The root meaning of ('lm) is "to conceal". It is a typical Hebrew thought that God has deliberately kept man in ignorance. Man's function is not to understand, but to obey.

Verse 12: *I am certain that the only thing for them to do is to be happy and enjoy life—as long as they have it.* This is part of Qoheleth's constructive conclusion about the world. We cannot understand God's plan. The best thing we can do is to accept the inevitable and enjoy life as it comes. This is the same conclusion as that arrived at in II, 24.

Verse 13. *Also a man's power to eat, drink and enjoy himself—that is the gift of God.* This is the continuation of the previous verse. We should realize that the ability to get healthy enjoyment out of life is the gift of God. The previous strictures of the author must be kept in mind. He has already condemned the pleasure which is deliberately sought for as an end worthy in itself. He has also condemned the pleasure which is artificial and unnatural. These strictures still hold. What he is now advocating is that we should accept life as God has made it, do the work which falls to our hands, and accept humbly the pleasures which come to us along normal paths. Those who try to live sanely find that, on the whole, life is a good thing. That is the meaning of this particular passage, and it is, in essence, the final judgment that Qoheleth has to make about life. Here again some scholars have seen the influence of Greek thinking, but nothing could be more foolish. The likenesses to Greek thought are all superficial and nearly all are accidental.

Verse 14: *I am certain also that the order established by God will last forever. Nothing can be added to it. Nothing can be taken away from it. He has done this deliberately so that men may stand in awe of Him.* This is a continuation of Qoheleth's deliberate judgment about life. Man is in the grip of an iron law of necessity. That is an unescapable fact. But there are three consolations offered us by Qoheleth. The first is that the order is divine, which takes the sting away somewhat. The second is that it is deliberate. Man ought to stand in awe of

God. And the third is that the world provides ample opportunity for sound, healthy, enjoyment. And yet Qoheleth is not satisfied. He wishes human life led somewhere. And surely that is a natural wish.

Verse 15: *What is there now? It has always been. What is going to be? That has always been. One event is pursued by another, but God seeks it and brings it back to its starting place.* I have expanded this slightly, in order to bring out what I think is the meaning. Event follows event, until the whole order is complete. Then God starts the process all over again. It is a very vivid metaphor of event following after event.

Here Qoheleth reaches the end of his discussion of the immutability of the world order. Our plans are thwarted by it, and although Qoheleth recognizes the necessity of the order, he is despondent because it interferes with the plans of men.

But our plans are thwarted just as much by human injustices. How can man possibly be happy in a world like this? This thought is pursued as far as verse 22.

Verse 16: *I continued my investigations. In the seat of judgment, there I saw injustice. Yes, in the very seat of righteousness, there was injustice.* Qoheleth is a man with a conscience evidently, and he objects to the perverting of justice, which in those days was only too well known. One of the most common complaints of the Hebrew prophets was directed against the maladministration of justice. The place of judgment is, of course, the place where justice was administered. The seat of righteousness is probably "the place of piety". The author mourns that justice and religion are both corrupt. In Judah, of course, the two were not distinct. Here the second part of the verse is almost the equivalent of the first.

Verse 17: *I said to myself—it may be so, but the righteous and the wicked God will judge. For there is*

a time appointed for every single thing. It is to be noticed, first of all, that this is probably an interpolation. Several scholars acknowledge this. An editor or a scribe, wishing to bring the book more into line with the general Hebrew thought of divine justice, inserted this verse. It is totally out of place and spoils the run of the argument. Literally, the second part of the verse should read, "for a time for every matter and for every work is there". This is slightly awkward Hebrew, and some have altered the word for "there", and substituted "appointed". This involves only a slight change in the Hebrew. I do not see the necessity for the change, however, and it seems to me to make the balance of the sentence even more awkward.

Verse 18: *I said to myself, This is all for the sake of man. God has chosen that way deliberately to reveal them and to show that they are beasts.* It is obvious that this verse should follow on immediately after 16, and that 17 is in interpolation. But even then there are difficulties. The meaning of (lebaram) is uncertain, but I incline to the view that it means that God reveals men in their true colours, with all the artificialities of civilization taken away. The root meaning of the word seems to be "to be bright". For lir'oth, I have read lar'oth, following the Greek, Syriac, and Latin versions. To the last two words hemmah lahem no real meaning can be assigned. I think the only thing to do is to regard the words as an interpolation, as Seigfried suggests. The remarkable thing, however, is the thought. Qoheleth is still under the spell of the idea of divine pre-determination. Even the injustices of the world come into the plans of God, in order to show to men that they are no more than the beasts of the field. He has reached the thought that God made sin to abound: what he has not arrived at is the thought that sin abounded in order that grace might more abound.

Verse 19: *For the fate of man is the same as the fate of beast. One and the same fate comes to both of them. Their deaths are the same. Exactly the same breath is in them both. What is the superiority of man to beast? Nothing at all. The whole thing is vanity.* It is difficult to make up one's mind about the translation in the first part of the verse. Miqreh is read in the M. T., carrying with it the meaning that blind, unreasoning chance is responsible for the existence of both man and beast. But that is hardly Qoheleth's point of view. It is not blind fate that rules over the world, or hazard, but the power of God. We may be puppets in His hand, but we are still in His hand. I, therefore, incline to the view that miqreh should be read, as is obviously done in the versions. The meaning then is that the end of man and the end of the beast are the same. Both have to face the same death, and both are in the grip of the same iron necessity. For all his boasted superiority, man has no greater freedom than the beasts. Nor has he a more glorious end. The same breath is in them both. Ruah here refers to the breath of life, which makes living creatures. In his pessimistic mood, Qoheleth is made to reject the more advanced Hebrew thought that the animal world was created for the sake of man. In the real essentials, man is in no way the superior of the animal. With hesitation, I have followed McNiele in changing mothar into mi yether. Mothar is nowhere else used by Qoheleth, but in such a short book, an argument from the use of words is precarious. McNiele's rendering is vivid, and it has justification in the Greek, καὶ τὶ ἐπερίδξενδεν ὁ ἄνθρωπος πατὰ τὸ κὶζνος; σὶδεν.

Verse 21: *They both go to the same place. They both come from the dust. And they will both return to the dust.* This is a continuation of the thought of the preceding verse. The end of animal and of man is the same. "*The place*" is, of course, the earth, which is treated as

a grave. Qoheleth is not thinking of Sheol. And soul and body alike go into the grave, as the next verse shows. Man has a life of the body, as the animal has, and no more.

Verse 21: *Does the spirit of man go upward and the spirit of the beast downward to the earth? Nobody knows.* This is one of those cases in which I have deliberately mistranslated slightly in order to bring out the meaning of the original. Qoheleth obviously means that there is no proof that the spirit of man has a different fate from the spirit of a beast, and this ought to be brought out in a translation. The use of the interrogative *who knows* to imply an emphatic negative is, of course, common. The popular view apparently was that the breath of beasts went to the earth, whereas the breath of men went to God. This is a natural conclusion to be drawn from the doctrine that man was created by the fiat of God. But in his present mood, Qoheleth denies that there is any proof of this.

Verse 22: *So I came to the conclusion that the best thing a man can do is to get joy out of his work. That is his reward. For nobody can show him what will happen when he is dead.* Here, after laying down the proposition that there is no essential difference between man and the animal, or at least that you cannot prove that there is any essential difference, he asserts once more what is his fundamental proposition, that the best thing a man can do is to take life as it comes, enjoying it and doing his work, living to the full, without repining that he knows nothing about the future. Because, in any case, he does know nothing about it, either of his own fate or that of the world at large. And also, seeing that he is a beast, he may as well live the untroubled life of the beast.

Chapter IV.

Verse 1: But can he live that care-free life? One would be disposed to doubt it, in view of the evident injustices of the world of men.

Next I saw all the oppression which goes on in the world. Yes, I saw the tears of those who were oppressed and there was nobody to comfort them. They were brutally treated by their oppressors, and there was nobody to comfort them. Qoheleth reveals all through the book his sympathies for the poor and his hatred for the tyrant. In the last part of the verse, the literal rendering is "from the hand of their oppressors' power". Some such word as "came" must be understood. Koach is found nowhere else with the sense of "violence", but it is hard to see how it can have any other meaning here. The repetition in this verse increases the impressiveness of it.

Verse 2: *I congratulate the dead for being dead rather than the living who are even now alive.* There has been a good deal of discussion about the form of shabbeach. I incline to the view that it is Infinite Absolute. There are other examples in the Old Testament. This verse shows a growing mood of pessimism, a mood which, later on in the book, Qoheleth shakes off. But the mood is understandable. The poor were tyrannously oppressed at the time, and they were debarred from receiving the consolation of their friends. For their friends were as badly off as they were themselves. Qoheleth is led like Job to bemoan the very fact of birth, seeing that life brings only misery for these, the majority of men.

Verse 3: *But I congratulate even more than either of them the man who has never been born at all, who has not suffered from all the evil work that is done in the world.* The construction of this is irregular, and it is quite possible that some word has fallen out of the text. There is no word for "I congratulate", but some such

word is clearly needed, seeing that 'eth is the sign of the accusative. Also I have inserted "all" before "evil work", on the authority of the Greek, although it is not in the Hebrew. The sentiment is a common one in classical writers. But it is alien to the spirit of the Old Testament as a whole. The Hebrew was a lover of life. The joys of existence were more than compensation for its pains. This thought of Qoheleth has delayed his real argument concerning the injustices of men. He returns to it in verse 4.

Verse 4: *On examination, I found that all the laborious and skillful work of men was bound up with the jealousy of men for each other. This also is vanity and a chasing of the wind.* Qoheleth merely states that the work of men *is* their jealousy. That may mean either that it springs from their jealousy or that it leads to it. In my translation, I have tried to express both these ideas. Jealousy is inevitably involved in all human activity. Men try to outdo each other in the splendor of their achievements, urged on by foolish envy. And when they succeed, they are rewarded by the jealousy of their fellows.

Verse 5: *The fool folds his hands and eats up his own flesh.* The translation of this verse is pretty certain, although scholars have not been unanimous about it. Its meaning is also reasonably clear. The fool folds his hands in idleness, and devours his patrimony. The difficulty is that this meaning goes dead against the context. The point that Qoheleth is arguing is that it is activity and not inacitivity that leads to trouble in the world. The verse has all the appearance of a popular proverb, and I incline to the view put forward by many scholars that it is an interpolation due to the editor who has no relish for the thought of idleness being praised.

Verse 6: *Better is a palm full of rest than a pair of hands full of labor and chasing of the wind.* There is a

play upon words in this verse, as well as a rather vivid contrast, somewhat in the manner of Proverbs. Indeed, the probability is that Qoheleth is using a Proverb current at the time. This and the previous verse are probably poetical, cast in the parallel form of most Hebrew proverbs. The point of the contrast is between what can be held in the slight hollow of the hand when it is flat, and what the two hands can hold when they try to hold as much as possible. I regard ure'uth ruach as unnecessary. It has probably slipped in from the previous verse. There is no point in its being here. And it certainly spoils the metre.

Verses 7-8: In these two verses, Qoheleth gives an example of the extent to which avarice can drive a man. He describes a miser without kith or kin, who yet hoards up gold until the end of his life. *Take another example of the sort of wasted energy that I have seen in the world.* This is by no means a literal translation of verse 7, but it is certainly what Qoheleth means. Now he is going to mention avarice as one of the illusions that have attracted his attention.

Verse 8: *Here is a man without any relations—neither son nor brother—yet he goes on working unceasingly. He never sees money enough. And yet you can imagine him saying, "Who am I working for, depriving myself of happiness?" That also is vanity.* In the middle of the verse, Qoheleth drops into direct speech and quotes the words of the miser. It may be that this is drawn from personal experience. He rarely lifts the veil from his face and allows us to see the man. But he may have done it here. He has been and is still a miser himself. He is alone in the world. He gets no happiness out of hoarding up money. And yet it is a habit that has got hold of him.

Verse 9: *Two are better than one. For they get happiness out of their toil.* This and the following two verses

are evidently current proverbs. It is a matter of debate, however, whether they are used by Qoheleth or by some editor. Most of the editorial additions have the definite object of toning down the thought of the original and of bringing it more into line with sane and balanced moral opinion. And this seems to be the case here. Qoheleth does not speak strongly enough, and the editor may have wished to show that the way of the miser is an unsatisfactory way. But Qoheleth himself seems to have regretted being a miser, although he thought the practice of hoarding was natural and inevitable. It is quite possible that he could continue this observation by quoting one or two proverbs common at the time. Anyhow, I do not see sufficient reason for saying that we have an interpolation here. The thought is plain. The wealth of a miser is no compensation for his loneliness. It is better to be poor and have friends than to be rich and friendless. There is no real happiness for a man who cannot share the fruits of his toil with somebody else.

Verse 10: *For, to take an example, if the one falls, his companion will lift him up again. But alas for the man who falls and has nobody to lift him up.* There is plainly something the matter with the text in this verse. The Targum and the Syriac and Vulgate support the translation I have given, and a few scholars adopt this reading of the Hebrew. Driver first suggested it, namely y ppol h'chdh h sh bh y q w m. This has much to commend it, although the corruption must have crept in very early, seeing that the Greek supports the M. T.

Verse 11: *Again, if two lie together, they get warm. But a man alone, how can he get warm?* This is an illustration which would appeal in Palestine, where the nights are cold, the inns are draughty, the bed only a mat, and the clothes just what the traveller has worn during the day. Travelers therefore huddle close to each other. If he travels fastest who travels alone, he certainly travels coldest.

Verse 12: *Again, if a robber attacks a man, he is overcome. Two, however, can stand up against him. And three—well, a threefold cord is not easily broken.* This is the third illustration used to show the advantage of traveling with a companion. It all goes to show that to cultivate friends is more profitable than to hoard gold. Something has to be assumed in the translation, but the conclusion is reasonably clear. Two heads and two arms are better than one. And three are better still. The last part of the verse is one of the most famous lines in the book. Its meaning is plain on the surface, and there is no need for us to deal with the many fanciful interpretations that have been offered of it.

Verses 13-16: Here we are given another example of the uncertainty of life, and it is one ready to hand for Qoheleth to use. The East is the natural home of political revolution. One day a man is on the throne: the next day, he is in prison. One day, a man may be a poor scholar or a robber chieftain: the next, he may be a king. Royal tenure is uncertain. And it is dangerous for a man to awaken the jealousy of a king by his popularity. All this has given Qoheleth a good illustration. It may be that he is talking in merely general terms, but the vividness of the narrative (even though the construction is somewhat broken), gives the reader the impression that Qoheleth is speaking of some particular historical personage. Moreover, he is apparently referring to events which are comparatively recent, or which are known to his readers. Most scholars are agreed upon that. But they differ when they say what particular persons are referred to. Several attractive suggestions have been made. One is that of Haupt, who thinks that the old man is Antiochus Epiphanes, and the young man Alexander Balas. If it were possible to believe the book could be as late as that, no interpretation could possibly be more attractive. As it is, the palm goes to Hitzig, who suggests

that Ptolemy Philopator, king of Egypt, and Ptolemy Epiphanes, who came to the throne when five years of age, provide the basis of the illustrations. But the date of Ecclesiastes is a vexed problem.

Verse 13: *A youth who is poor and wise is better than an old king who is foolish and will not listen to advice.* The word for *youth* in Hebrew may mean anybody up to forty years of age. The probability, however, is that it is a real youth who is referred to here.

Verse 14: *For from a rebellious house he passed to the throne, though he was born poor in the kingdom over which he afterwards ruled.* There are two doubtful points of translation here, and the translation adopted is governed, to a very great extent, by the interpretation adopted. Beth hasurim I have taken to mean "*the house of the rebellious*", and then it refers probably to the fact that the Ptolemies persecuted the Jews, the people of God. Some take it to mean a "*prison*", but this puts a late meaning into the word and it is hard to justify historically. In the second part of the verse, the meaning can be either that the youth was born poor in the kingdom of the old king, or that the youth was born poor in the kingdom over which he later became the ruler. I prefer the second rendering, as being the more pointed.

Verse 15: *I saw that everybody in the world was on the side of the young man who succeeded him.* This verse shows the popular reception of the young king. The second part of the verse is extremely obscure. The literal translation is "with the second youth who shall stand in his stead". The first difficulty lies in the significance of "*second*". There are various theories for this. One is that it refers to the youthful king himself, who is second to the old king. This, however, is impossible. Another view is that it refers to a youth who is second in the kingdom of the young sovereign, and who usurps the place of his king. This is possible but hardly natural, and it is

hard to find any justification for it in the context. I see nothing else for it than to regard *second* as an interpolation. There is no interpretation yet offered of it that is acceptable. But all the versions are in favor of its retention. Tachath is often used of the successor of a throne.

Verse 16: *There was no end to the people who followed him—but people in later days thought nothing of him at all. That also is vanity and a chasing of the wind.* This is obviously exaggerated, but it shows the boisterous enthusiasm with which Epiphanes was welcomed, and his decline in power. This is the end of that particular subject. Qoheleth has told us of the uncertainty of the royal power, in language which is fairly true to fact, in the east, at any rate. He may have been speaking in general terms only or giving a concrete instance. But the concrete instance is typical. It is a sign of the uncertainty and foolishness of human life.

Verse 17: *Walk carefully when thou goest to the house of God. To hear and obey is better than to offer the sacrifice of fools. For they are acquainted with nothing except the practice of wickedness.* Verses 1-7 of chapter 5 (IV, 17-V, 6 in the Hebrew) deal with several different kinds of rashness and insincerity in religion. Many scholars have claimed that these come from an editor because of their religious tone. There is no need, however, to take this view. The Hebrew of IV, 17 is slightly broken, and to make sense of it, it is necessary to understand tobh before mitteth, and to read la ʻasoth a millaʻasoth. As it stands in the Hebrew, it cannot do other than mean the exact opposite of what it ought to mean. The m could easily drop out because of the preceding yodhʻim. The sentiment is plain and is pretty common. Obedience is better than the offering of sacrifice. It is an old truth, but apparently Qoheleth, like many another before and since, found it hard to get people to accept it.

Chapter V, 1. The chapter division in the English is an improvement on the Hebrew. *Do not speak rashly and hurriedly in the presence of God. God is in heaven and you are on earth: therefore let your words be few.* The sentiment and translation of this verse are both plain. Qoheleth expands the thought in the next few verses. The Jew at the time was accustomed to exaggerate somewhat the idea of the transcendence of God.

Verse 2: This verse is obscure in itself and is probably an interpolation. It looks very much like another proverb which has been interpolated into the text by some editor or scribe. But the interpolation is early, as it is included in the versions. It interferes with the context and does not add anything very illuminating to the general thought. It is poetical in form, but it is hard to see how the two parts of the verse fit together. Apparently the glossator wished to show how long-winded the fool is, but it cannot be said that he adds anything very much to the argument.

Dreams come from a multitude of cares,
And the voice of a fool from a multitude of words.

Verse 3: *When thou makest a vow to God, do not delay to fulfil it. God has no pleasure in fools. Therefore fulfil what thou vowest.* In later Judaism, men were accustomed to make vows rashly, and they were guilty of many evasions. Students of the Gospels will be familiar with our Lord's castigation of them on that account. The fool that Qoheleth is speaking about is not the intellectual fool, but the moral fool, the man who lacks moral discrimination.

Verse 4: *It is better not to make vows at all than to make vows and not fulfil them.*

Verse 5: *Do not allow your mouth to lead you into sin, and so be forced to say to God that it was an error. Why should you provoke God to anger by your words so*

that He is forced to destroy your handiwork? It is necessary to take a few risks in translating this verse. The subject of it is the foolishness of making rash vows. The idea seems to be that the tongue controls the personality (represented by the word *flesh*—a common use of this word), and if the tongue makes a vow which cannot be fulfilled, the whole personality is led into sin, even though it be only a sin of inadvertance. For even though it be only such a sin, God must punish it. That seems to be the general idea, but details are uncertain. For example, the M. T. says *in the presence of the Malak.* Three interpretations of this are possible. One is that it refers to God, the word *angel* being used in the late Hebrew way as a mark of reverence. The Greek supports this, and I adopt this rendering as the most probable. A second interpretation is that it refers to the Temple messenger who hears vows and collects dues. A third is that it refers to the prophet or the priest or the civil magistrate.

Verse 6: This verse is probably a proverbial interpolation. It breaks the connection and seems to be taken from verse 2, of which it is a variant. Even as it is, it seems to be corrupt. The simplest emendation is to transpose dhebharim and habhalim. *For the more the dreams, and the words, the more the vanities. Therefore reverence God.* The last part of this verse is a continuation of the thought of the preceding verse.

Verse 7: This and the next verse deal with the prevalence of despotic government and show the wide human sympathies of Qoheleth. *If you see a poor man oppressed or the wresting of justice and righteousness in a province, you need not be surprised. For there is a hierarchy of officials, the higher ones spying on those beneath them.* This is a pretty accurate picture of an eastern satrapy, with all the officials trying to squeeze something extra out of those beneath them. No wonder then that the poor were oppressed. It is obviously quite alien to the context, to make the highest official to refer to God.

Verse 8: *It is an unqualified advantage to a land to have a king—that is, to an agricultural land.* This verse is a veritable hotbed of controversy. All sorts of different translations have been offered, and emendations also, to clear up the difficulty. It seems necessary to take sadheh as explanatory of 'eretz. Certainly, whatever precise translation is adopted, the main thought is that a country is better off with a king than without one. But what the connection is with the preceding verse, it is hard to see. Maybe a king is useful, if for no other purpose than to keep the officials in order. There seems to be a gentle hint of the superiority of Judah over the Oriental monarchies.

From now on to the end of the chapter, Qoheleth gives us various reflections on the uselessness of wealth. According to his own account, he had had ample opportunity to test this for himself. Possibly the subject was suggested by his reference to the greed of the satraps.

Verse 9: *He who loves money never has enough money, and he who is in love with riches no income can satisfy.* This is perhaps another proverb current at the time. It is in poetical form, but I see no reason to regard it as an interpolation. But the last expression "*this also is vanity*" is probably a stereotyped gloss. The idea is obvious. The miser is never satisfied.

Verse 10: *As wealth increases, so do they increase who consume it. And what advantage have the owners of it except to gaze upon it?* Perhaps this means that, as a man's wealth increases, his expenses become proportionally greater, and he is surrounded by a flock of strangers and spongers. A man can enjoy only a limited amount of wealth. When he has reached that point, his wealth becomes more and more a burden to him. He cannot use it, but he has to defend it. This was true at the time, when the greater amount of wealth was in very tangible forms.

Verse 11: *Sweet is the sleep of the workman, whether he eat little or much. But the repletion of the rich man does not allow him to rest.* The observation is common. There is nothing like hard exercise in the open air to give you sleep. And there are grave dangers lying in wait for the rich man. One is that he shall eat too much, ruin his digestion, and so ruin his sleep.

Verse 12: *This is one of the most grievous evils I have seen in the world—the wealth which a man has hoarded turning out to the owner's hurt.* This is a continuation of the thought of the previous verse. Wealth may lead to voluptuousness. And it certainly leads to sleepless nights. The really rich man is the man who has no riches to guard.

Verse 13: *The wealth is lost in some unfortunate speculation—he has a son and nothing to leave to him.* After all his anxious work, the children are no better off.

Verse 14: *Just as he came out of his mother's womb—naked—so will he have to go again—exactly as he came. Nothing at all will he take away for all his work which he can carry in his hand.* These are common thoughts in the Old Testament, and they need no comment. Translation and meaning are both clear.

Verse 15: *This is a real evil. Just exactly as he came, so shall he go. What has he got out of his empty labour?* The expression "labour for wind" is found in later Hebrew for profitless work.

Verse 16: *Yes, all his days, he endures darkness, grief, deep vexation, sickness and anger.* This is the end of his reflections concerning the pursuit of wealth. And his judgment is that it is a wretched and unprofitable business. Wealth is a constant source of anxiety. It is hazardous and dangerous, and it takes away your sleep at nights. It is not worth the pursuit. A hard working man enjoys life better than the man brought up in luxury.

There is one word of this verse which is impossible as it stands in the Hebrew. The M. T. reads bachoshek

yo'khel, but this is unintelligible, even though some have taken it, and tried to get meaning out of it. But that is a hopeless proceeding. The best thing to do is to follow the LXX καὶ εὐ πένθει, which assumes we'ebhel, only a slight alteration of the Hebrew.

Verse 17: Then we have Qoheleth's considered judgment of the proper way of life. He is not merely critical, and he is not merely pessimistic. He has already expressed his view, and he will express it again before he is done. It is that we must preserve a quiet and cheerful spirit, and take the things of the world as they come, without going out deliberately to look for them. There is no need to fret about the anxieties and calamities of life. The world holds out many gifts to us, if we only know how to take them seriously. And this is not Epicureanism or selfishness: it is profound common sense. *This is my considered judgment about life. The thing for a man to do is to eat and drink and enjoy himself as well as he can in the midst of all his labours in the world, during the brief days that God has given him to live. That is his task and his reward as well.* There he lays down the fundamental principle of his philosophy. A man of sense takes his enjoyments as they come. And life as it greets us shows us that this is what God intended us to do. For we live in a divine order. There are two doubtful phrases, in which a risk has to be taken in the translation. I have departed from the text, but in both cases, I hope that I have given the sense of the original. The first is in the phrase "the thing for a man to do is". The literal meaning is "a good that is beautiful is". I see nothing else to do than to regard this as equivalent to the Greek κάθον κἀγαθόν. The καλοκάγαθός was the man who did the right thing. I see no inherent improbability in this. In any case, I see no other way of taking it. The second difficulty is in the last phrase "that is his task and his reward as well". The Hebrew has the one word

chelqo, which means "allotted portion". This can have either of two meanings, and it has both of them in the Old Testament. Here, I am inclined to think that Qoheleth has both of them in his mind. God has given men a task, seeing that we are involved in a divine order. And in taking up our task, we are rewarded. That is, I feel, what Qoheleth means. And so I have made him say it.

Verse 18: *Whenever God has given to man riches and property and power to enjoy them, to accept his lot and to be happy in his work—well, that is the gift of God.* This is more or less a repetition of the thought of the preceding verse and needs no comment. But again I have exercised a little liberty in the translation at one point. The word chelqo occurs again, and I take it as referring to the task given by God to every man. It is the duty of man to bring himself into line with the divine order.

Verse 19: *For he will not worry over much over the brevity of life. God has put the capacity of enjoyment within his heart.* The first sentence is plain. A sane man takes the pleasures of life as they come, without fretting too often because they do not last long. But the second sentence is a matter of debate. The doubtful word concerns the root of the word. It may mean either "to occupy" or "to answer". The first is the more obvious, and that is how the Greek takes it. God answers man's cheerfulness by giving him enjoyment.

[Editor's Note: We have been glad to permit our readers to see two sections (see Oct. 1930) of Mr. Flowers' translation-commentary of Ecclesiastes. His scholarship and insight are obvious and his work illuminating. It will probably not be practicable for us to publish more than this, although it is all of this high quality and at many points he makes a real contribution to understanding the writing].

The Editor wishes to thank Rev. J. Wash Watts, Special Instructor, for transliterating the Hebrew words in Mr. Flowers' manuscript.

Book Reviews

I. BIBLICAL AND LINGUISTIC.

The Mind of Christ in Paul. By Frank Chamberlin Porter, Professor of Biblical Theology, Emeritus, Yale Divinity School. Charles Scribner's Sons, New York, 1930. 326 pages. Price $2.50.

Dr. Porter gives as the sub-title "Light from Paul on Present Problems in Christian Thinking." He rightly insists on the great debt of the modern world to Paul. But Dr. Porter is not content to let Paul's high words about Christ in Colossians and Phillipians remain. The one is the Logos doctrine brought over, the other a hymn simply quoted by Paul. The result is a greatly reduced picture of Christ by Paul, not the full length portrait drawn by Paul. A. T. Robertson.

Studies in Matthew. By Benjamin W. Bacon, D.D., Litt. D. (Oxon), Buckingham Professor (Emeritus) of New Testament Criticism and Exegesis in Yale University. Henry Holt and Company, New York, 1930. 533 pages. Price $5.00.

In the Preface the author says that it is his "aim to clear the way for such appreciation of the great religious teacher as can only be gained by placing the witness of Mt in right relation to the richer resources and more sympathetic touch of Luke." But the volume is not a formal commentary; it deals primarily with the criticism of sources. The author declares that "the question of sources we confess to be our deepest interest in these Studies in Mt."

In his "The Gospel of Mark" (1925) the author treated at some length his theory of sources which he develops at great length in the volume under review. Of course he accepts Mark as a primary source, and hopes to dispel the illusion that Matthew is a primary source "of apostolic authorship, if not for

the canonical first Gospel itself, at least for some Aramaic Mt of which the Greek writing might be taken as a translation.'' He treats as an illusion the notion of scholars who ''begin to talk of Q as a recovered document and to apply to it the names ''The Logia,' 'The Matthean Logia', and even 'The Logia spoken of by Papias'.'' But ''Q is not an illusion but a real discovery, and vitally important.'' Then the primary sources for the life and teaching of Jesus are Mark and S (source), ''but Q is not S.'' ''Q does represent a factor of common material by which Mt and Lk have independently supplemented the deficiencies of Mk on the side of teaching.'' Actually the knowledge of the contents of S depends very largely upon ''what critics may derive, directly or indirectly, from Q.''

Dr. Bacon has, in his discusseion of the relation of Q to S (source), gone far in accomplishing a much needed result, the rescue of students of the Synoptic Gospels from the obsession of Q. Q is not itself the Source, but is the most obvious and easily recoverable material of the source (S). Besides the main synoptic sources, Mk and S, the author finds ''three classes of material'' and designates them P, Q and R. P represents material peculiar to Matthew or Luke, elements of which (P) may be derived from the same document as Q (material common to Matthew and Luke not found in Mark). R is the material added by a redactor. In addition the author holds that allowance must be made for elements taken up from current oral tradition (O), and for a certain element (N), whether in oral or written form, which crept into our present Matthew from a precanonical form of Aramaic gospel circulating among a body of Nazarene Christians represented by an Aramaic-speaking church in Beroea-Aleppo. Whether Dr. Bacon has been influenced by Canon Streeter's 'four document' hypothesis the reviewer is not prepared to say. But he seems to have taken up the best elements in the results of ''form-criticism'' now current in Germany.

The treatment of Matthew in a five-fold division (five-books) as showing the structure of the Gospel is not convincing.

In Part 111 the Translation is very good. It may be noted that Von Soden's text is followed in Matt. 1:16, which Dr. Bacon translates'', Jacob was father to Joseph, and Joseph, to whom the virgin Mary was betrothed, was father to Jesus that is called Christ.''

In the last part (Part IV) the author gives what he thinks is the real teaching of Jesus under the general head of ''The Themes of Matthew.''

At the end of the volume are some appended notes which are valuable—such as, ''The Dates of Papias,'' ''The Term Logia'', ''Scripture Quotations in S.''

W. Hersey Davis.

The Resurrection of Jesus Christ. By William Bancroft Hill, D.D., Author of "Mountain Peaks in the Life of Our Lord", "The Apostolic Age", etc. New York, 1930. Fleming H. Revell Co. 160 pages. $1.25.

There is in this work a refreshing originality even where the ground is most familiar and the arguments ancient. There is a recognition of difficulties in the modern mind and these are met with frank loyalty to the superhuman Lord Jesus. The freshness lies most of all in the author's arrangement and interpretation of the facts in the several New Testament records and in the realistic use of the historical imagination to fill in the gaps and correct the incidents so as to give a relatively complete picture. One need not approve all this in detail, but it is done with full and careful study of all the known facts. The section dealing with difficulties in the story is somewhat less full, but touches on most points and with frankness and understanding. The section discussing theories explaining away the physical (actual) resurrection is least full and one could wish for more adequate treatment. The outline is fairly adequate; the discussion summary.

It is a timely and highly interesting little volume. Professor Hill (Vassar) does not grow old for all his ''Emeritus'' years.

W. O. Carver.

Jeremiah the Prophet. By Raymond Calkins. The Macmillan Company, New York. 382 pages. Price $2.50 net.

We have had so many good books on Jeremiah that one wonders if there is need for another. Skinner, George Adam Smith, Welch, Streane and Kirkpatrick have left little to be said on this great subject. It becomes clear to us, however, that Mr. Calkins has found a new approach and presents a new Jeremiah. He attempts to give us a chronological rearrangement of the entire material, a brief commentary on the text, and an interpretation of the spiritual experience of the prophet throughout his career. No effort is made to suggest, much less to discuss, many of the critical questions with which the Book of Jeremiah fairly bristles.

Students of the Word will welcome this help in understanding this record of the deepest experience of God to be found in the Old Testament. It is exceptionally well done and should be received enthusiastically. KYLE M. YATES.

From Abraham to Christ. By Canon Vernon F. Storr. Doubleday, Doran Co., New York. 288 pages. $2.50 net.

We always look forward to the coming of the Warburton Lectures for we have enjoyed so many of them. Canon Storr knows the Old Testament field and he understands thoroughly the art of presenting the material in a convincing manner.

In this course of lectures he outlines for us the growth of the conception of God in the Religion of Israel from its earliest beginnings to its full maturity. He contends that the theism of the Old Testament is not "a creed outworn", but is intensely alive, and provides the enduring foundation upon which our idea of God must be built.

He begins with the statement that the Old Testament Scriptures are the record of a religious experince. It is not only an interpretation of a national history. It is the record of the religious experience of individuals.

His lecture on the idea of revelation is exceedingly interesting and helpful. Many of us would not agree with him in all his statements but we are stimulated by his clear-cut discussion. This is especially true in his dissertation on the antithesis between Natural and Revealed Religion. The summary of the Deistic controversy in England is superb. His treatment of the ideas of Creation and Redemption is good.

After this introductory material he traces this idea of God through the primitive days, the era of Moses, the pre-prophetic period, in Hosea and Amos, in Isaiah and Jeremiah, Ezekiel and Deutero-Isaiah. Messianic prophecy as it revealed the fuller conception of God is treated fully and effectively.

It is refreshing to hear that the Old Testament lives to-day as it has never lived before and that its large human element provides a foundation upon which our twentieth century thought of God must be built. KYLE M. YATES.

The Wounding of Error. A correcting of Lexicons and of Mistranslations and Erroneous Interpretations in all the English Versions of the Bible. By John T. Glover. The Biola Book Room, Los Angeles. 1928. 228 pages. $2.00.

Contrary to the disclaimer on the cover of this book it is a work on baptism, and contrary to the statement that "the mode of baptizing—with—water, practiced by John the Baptizer and the disciples of Christ, is not discussed at all."

A few quotations from this absurd book will give the nature and character of it.

Page 18: "The assertion that baptizo meant dip, and nothing but dip, in all Greek literature, is the opposite of the truth. I am giong to prove to you that it never meant dip in any Greek literature either sacred or classic." Page 19: "If any Lexicographer says that 'dip or immerse' is inherent in the verb, baptizo, he certainly is a creature of prejudice." Page 21: "Baptizo never meant 'dip repeatedly', never meant dip in or under water', never meant 'dip', never meant 'immerse', in any classic Greek writing."

Page 29: "This verse (Seirach xxxi:30) has caused me to study somewhat. And, after all my studying, I cannot see how we can deny that the mode, in this case, was sprinkling."

Page 30: "A person was 'baptized from the dead' by being sprinkled with the purification water of sprinkling (the ashes of a heifer)." Page 31: "We have to admit that the mode of baptizing was sprinkling."

Page 54: "And we must admit that what the Lexicons say in regard to the meaning of baptizo and baptisma, is absolutely false."

These quotations are sufficient to indicate the foolishness of the book and the lack of the knowledge of the Greek language on the part of the author. W. Hersey Davis.

Word Pictures in the New Testament. By A. T. Robertson, A.M., D.D., LL.D., Litt.D., Professor of New Testament Interpretation in the Southern Baptist Theological Seminary. Sunday School Board of the Southern Baptist Convention, Nashville, 1930. Volume III, The Acts of the Apostles. 409 pages. $3.50 net.

A review of Volumes I (The Gospel According to Matthew and The Gospel According to Mark) and II (The Gospel According to Luke) of a series of six volumes with the general title of Word Pictures in the New Testament appeared in the July (1930) number of the Review and Expositor.

The third volume (The Acts of the Apostles) of the series meets the great expectation that was created by Volumes I and II. Every word and phrase that the author's pen touches glow with new light. Old words and sentences take on an amazing freshness and new life. The characters of the book are made to live and move as they did in the first century. The author has the happy faculty of making things vividly present.

The pages of these volumes declare that the author is unrivalled in his ability to interpret the meaning of the Greek tenses, cases, and preposition, with all their delicate shades of meaning, in such a way that one who knows no Greek is enabled

to grasp the meaning of the writer in its richness. To one who knows some Greek it is a joy to go through this volume with the Greek New Testament in hand; the greater understanding one will get from this book is surprising. It is a mine of pure gold to the student and lover of the New Testament.

In these contributions to New Testament scholarship Dr. Robertson has placed us all under a debt of gratitude. As a New Testament scholar he is supreme; and the rich coloring of these word pictures are some of the results of his genius for understanding the Greek New Testament.

Every preacher should get these books and study them.

W. Hersey Davis.

Cardinal Characters in the New Testament. A Study in Transition. By Lawrence Otto Lineberger. 1930. Dorrance and Co., Philadelphia. Pages 231. Price $2.00.

Mr. Lineberger writes suggestively and helpfully about the Baptist, Peter, John the Apostle, Thomas, Judas, Pilate, Matthew, John, Mark, the Prodigal son, the Elder Brother. The sermons are pointed and practical. A. T. Robertson.

Preparing the Way for Paul. By Frederick M. Derwacter. The Macmillan Co., New York, 1930. 165 pages. Price $1.75.

The sub-title of this volume is "The Proselyte Movement in Later Judaism." The author has done a needed piece of work with discretion and skill. He has shown how the Jews after the depression began to make proselytes and how in spite of many obstacles they had some real success. Luke in Acts frequently notes how "the god-fearers" from among the Gentiles were interested in the messages of Paul. Undoubtedly these "god-fearers" formed a connecting link between Jew and Gentile and were an open door for Christianity to enter.

A. T. Robertson.

Miscellaneous Notes on Old Testament Topics. By Barnard C. Taylor. Judson Press, Philadelphia. 100 pages. Price $1.25 net.

These "chips from an American professor's workship" are exceedingly valuable. Dr. Taylor has spent over half a century in the class room. During these years he has collected a great deal of material that well help preachers in understanding the Old Testament. He gives us these notes to help show how the Old Testament prepares for a fuller understanding of God's purpose to redeem men. KYLE M. YATES.

II. THEOLOGY, PHILOSOPHY AND APOLOGY.

Affirmations of Christian Belief. By Herbert Alden Youtz, Ph.D., Professor of the Philosophy of Religion and Christian Ethics in the Graduate School of Theology Oberlin College. New York, 1930. The Macmillan Company. 114 pages. Price $1.00.

This little book is a noble affirmation of those moral and spiritual values in our life which are most characteristic of the Christian view of man. They are presented in relation to—in contrast with—in rebuke of much of the lower plane thinking and writing of our age wherein science tends so powerfully to delude us by the very services which it renders us.

These "affirmations" are fine. Dr. Youtz believes "that Jesus' spiritual adventure is normative for all men"; believes in "Jesus estimate of humanity", his "estimate of the moral consciousness", his "gospel of spiritual religion"; believes "that a liberal education should produce spiritually vitalized persons." Then, in the final chapter he repudiates some current "philosophies of denial."

This is all done with scholarly insight, modern sympathy and moral conviction. One cannot fail to miss in the book any affirmation of Jesus Christ as the "Life-giving Spirit". He would appear from what we have here only the successful adventurer

who "in a deep moral experience * discovered the spiritual nature of humanity" and thus made his "adventure normative for all men." This is all well enough. And there is no denial that Jesus is more. Yet one must insist that an outline of "Christian Belief" must offer man more than a norm; he needs also a power to give and sustain a passion. We need "essays toward understanding spiritual personality" (the descriptive sub-title of the book), greatly need them; we need divine energy to make us love and enable us to pursue this high goal.

W. O. Carver.

Why I Am and Why I Am Not a Catholic. By Hilaire Belloc and Others. (Five Good Catholics and Five Good Protestants"). Macmillan Co., 1930. 246 pages. Price $2.00.

This is a most interesting volume, the whole of which one must read, since each of its ten chapters is written by a different man. One will find curious mixtures here of almost everything from medieval dogmatism, through misquotation, to paganism. With the "Catholic" five there is the same general trend of special pleading based on unwarranted assumptions that have been made for and by the *system* for which they are pleading. There is much woeful ignoring of history and much jesuitical carelessness in the handling of truth. One is positively amazed as to "why" and "how" these men become or remain Roman Catholics. The book is evidently meant for Roman Catholic propaganda, but one believes it will defeat its own purpose. It would be excellent training in many ways for every student to read what these five have to say for themselves and their Church.

When we turn to the five "Protestants", mostly Anglican, we are disappointed, (with one exception, viz. Principal, J. W. Oman), in the failure or refusal to face the real issue. For purposes of Roman propaganda, some of these are much more suited than the discussions in the first half of the book. Wide latitude is given and expected, of course; but some of these writers give little reason for remaining out of Rome. Principal Oman, how-

ever, sees the issue, and with strength, insight and sympathy discusses the subject assigned to him without rancor or apology. His chapter is a real contribution to Christian Literature and Christian faith. Whatever the reactions to this book it should be read and studied for the excellent portrayal, in brief compass, of essential Romanism and Anglicanism.

F. M. Powell.

What Do Present Day Christians Believe? By James H. Snowden. New York, 1930. 357 pages. Price $2.50.

Believing that "a question should strike the mind as the clapper strikes the bell, i. e., set in vibration and draw out what it has to say," Dr. Snowden has asked one hundred questions in this book. Unlike Socrates who "never answered questions but only asked them and thereby became the greatest teacher Greece ever sent out into the world," Dr. Snowden proceeds to answer his questions. Yet at the end of each brief chapter he appends five or six subsidiary questions which he does not answer except so far as he has suggested the answer in the preceding text.

In the hundred chapters he touches upon most of the topics forward to-day—many of them forward in all days—concerning Christianity. It is a fresh method and will prove of helpful interest to many.

W. O. Carver.

The Coming Religion. By Nathaniel Schmidt, Professor of Semitic Languages and Literatures and Oriental History in Cornell University. The Macmillan Company, New York, 1930. 262 pages. Price $2.00.

For Professor Schmidt Religion is just—and all that—"devotion to the highest." If one ask, highest what? the answer would at first be vague but upon reflection would probably define along the lines of ideals, and their social realization. The source of ideals would remain to seek. With great learning the

various chapters sketch in lucid and engaging outline the various manifestations of religion from lowest to highest form thus far attained. Nowhere does one find the objects of religion treated as real and God is always a common noun in this discussion. One needs to know fairly well the history of religion and of theories of religion to follow the course of presentation with intelligent understanding of the implications and the sometime vast range of fact and theory lying back of brief paragraphs.

Of true deity the work takes no cognizance. "No personal relations are possible with 'the infinite', 'the absolute', 'the elan vital', 'the ultimate reality'; and sacrifices, ceremonies, prayer, and intercession cease to have any urgency or meaning" by one or another course of development when Monotheism has displaced the gods and sought to center the whole of reality in one God." Even the jubilant hope inspired by Christianity could not remove the dread uncertainty" as to the fate in store for men who have to deal with a personal God.

However it came "the belief in a soul and its existence after death, in spirits and gods, has blossomed forth and borne fruit for the nurture and healing of man's nature." "Religion has profoundly influenced the idea of the good and the practice of the right. Only in proportion as morality has been informed by the religions spirit, its utter devotion to the highest, has it attained its widest reach and its highest intensity."

The title chapter is the last, of twelve, and does not answer the question save to point out certain very general lines which 'the religion of the future' must follow. It will be "scientific", "aesthetic" "ethical." It "will seek to express itself in new type of fellowship"—not yet defined. "It will need no infallible prophets, no mediating priests, no spiritual lords to send the mind of man in search of truth into the highest realms, to impart a sense of peace and security, harmony and joy, and to strengthen the will for noble endeavor and mighty achievement." For all this, religion, which seems to be only subjective, is expected to prove fully equal, "may be confidently expected to be equal to the great task that still lies before it." There is a

fine optimism here. One wonders whether such optimism could be found in a purely human interpretation of religion, unless one who had not carried over—all unconsciously it may be—into his ideas of religion the convictions and hopes gained while he found God and immortality in an orthodox faith. For Dr. Schmidt seems to have studied in earlier years in an evangelical theological seminary, and to have held a professorship in a Christian University. Early ideas and experiences sometimes live on in spite of contradictions in theoretical reasoning.

W. O. Carver.

Contemporary American Philosophy. Edited by George P. Adams and William Pepperell Montague. The Macmillan Company, New York, 1930. The Macmillan Company. 2 vols., 450 and 447 pages. Price $12.50.

The plan of this work presents from each of thirty living American "philosophers" a paper in which he was asked "to state his principal philosophic beliefs, the reasons supporting them, and the manner in which he had reached them". The idea originated in Great Britain and grasped the *American Philosophical Association* upon the appearance (1924) of the first volume of *Contemporary British Philosophy.*

It is immediately recognized that this is an undertaking of major importance in the field of the literature of Philosophy, and for all students in this field. It is equally clear that a review of the volumes is not practicable for use in such a magazine as this. Thirty reviews would be called for and selection among them of a very limited number would be as useless as partial. One can only report the fact of this publication, express his unbounded admiration and appreciation to the editors and publishers, and thus add the weight of his own position and personality to the commendation of the volumes to every school and library and to such individuals as are concerned to know the philosophical trends of our own time.

The editor's very brief *"Preface"* explains the procedure in making selections of the men to be included—a referendum

vote of the members of the *Philosophical Association*—and regrets "more or less accidental omissions in this hastily taken (n. b.) referendum or through sudden illness, as in the case of Professor Addison Moore". Some limit naturally had to be fixed and some method adopted to select within the limits when fixed. Regrettable omissions would be found under any method. We may regret that the referendum was not more deliberate and possibly opinions of some not in the *Association* might have been valuable. Yet, we will all accept the contributors and be profoundly grateful for such an assemblage of responsible papers. Few would wish to exclude any name in the list.

It is especially to be noted that each paper was to include an autobiographical section giving the thought history of the writer. Nothing could be more important. That really lies at the foundation in some—if not in all cases.

We all owe to the Macmillan Company a debt of gratitude for the faith, enterprise and interest which lead them to undertake so much fine work in the field of philosophy. Here is one of their chief services in this field.

Here are the names of the contributors in the order of the arrangement, which will be seen to be strictly alphabetical, except that the venerable Dr. Palmer comes at the head of the list, most fittingly; and the entire work is "affectionately dedicated" to him as "the Friend and Teacher of so many American Philosophers"; and that Dewey is singled out for special honor (not likely to be so universally approved) to head the second volume.

Palmer	Cunningham	Dewey	Rogers
Adams	Drake	Lewis	Santayana
Alexander	Ducasse	Loewenberg	Sellars
Armstrong	Everett	Lovejoy	Singer
Boodin	Fite	McGilvany	Strong
Brown (H. C.)	Hocking	Montague	Tufts
Calkins (Mary W.)	Laguna	Parker	Urban
Cohen	Leighton	Perry	Wenley
		Pratt	Woodbridge

W. O. Carver.

The Problem of God. By Edgar Sheffield Brightman, Borden Parker Bourne Professor of Philosophy. Boston University. New York, Cincinnati, Chicago, 1930, The Abingdon Press. 209 pages. Price $2.00.

Dr. Brightman means for his title to suggest to us that, in his view, "God is a problem to us, that we are a problem to him, and that God is a problem to himself." He reminds us that his book, which "has grown out of the conviction that the idea of God is in need of revision," was written "for those who have problems and who sympathize with the problems of others."

Let us begin, then, with his definition: "God is a person supremely conscious, supremely valuable, and supremely creative, yet limited both by the free choices of other persons and by restrictions within his own nature."

So far as I am aware this is the first effort by a responsible evangelical scholar to give orthodox standing to the contemporary nation of a "finite God." Strangely enough this task is undertaken largely along theological lines by a professor in philosophy. In order to reach and support his thesis the author seems to this reviewer to have sacrificed his philosophical demand for unity and consistency to his emotional religious demand for relief from the moral burden of a good God dealing with a world which has in it much of crudeness and cruelty, as we account it with our insights in the present state of our experience.

If faith proves unequal to the problem of evil, with God infinite, then by all means it is better to limit God to the proportions of our faith. Practically that is what most people probably do, but they do so for the most part all unconsciously, or else very naively. Here we have the result reached by a strenuous grappling with the problems set before a philosophic mind.

Beyond all question the problem of rational faith in a responsible God who carries all things in the compass of his will is just now more complex and involved than men ever faced before. This is because we know so much and behave so badly. When we knew less and were able to work less mischief we could believe more easily. When we shall know more our problem may grow less; and it certainly will be less appalling if we humans will learn to love and do the will of God.

But all this talk does not get us away from the stern realities facing the man who to-day believes in God—even if he believes with his whole heart. The best thing in Professor Brightman's fine book is the chapters outlining "Contemporary Doubt" and "Substitutes for God". He knows the situation and he takes away the futile supports men would substitute for a friendly presence in a puzzling world, as well as the soggy pessimisms of atheism.

Then he makes clear enough for any who did not know already that there is need for reconstructing our corruptions of God because of the modern "expansion of God" as well as the counter compulsion of "contraction of God" by reason of new interpretations of our own place and tasks and resources and responsibilities. All this prepares the way for the author's *Resultant Idea of God.* I have already intimated that it does not satisfy me. I can see and appreciate its appeal. Certainly it has advantages. But for me they are purchased too dearly. My head will not yield so much to the heart, merely because the heart is heavy and wishes not to wait. I seem to glimpse that Dr. Brightman's chief trouble in reducing God is that he has got so entangled in time conceptions as to subordinate him to succession and relation. It may be meaningless but Blewitt and T. H. Green seem to some of us to have been on the right line in suggesting that 'time is in God' but 'God not within time.' God uses time but cannot be enslaved to it.

The chapter on *"The Evidence for God"* is fine. The closing discussion of *"Divine Dignity and Human Suffering"* seems to be dominated by subtle error in assumption and in procedure. Starting out with a "Given" which God has to cope with always, and leaving God under compulsion of dealing always with unforeseen situations does indeed call for defense of his "Dignity", but equally makes defense impossible. Brightman seems to adopt terms from a metaphysical vocabulary and then to employ them in a purely pragmatic argument. He is quite right in saying "that if God transcended but did not share human suffering, his relation to human experience would be so remote

as to be in question". But when, in order to have God share our suffering, you have made him incapable of transcending it what good is there in having him share it? Locating all "evil" in "the Given" which the universe presents to God and setting God, with us, to work and to grow while together we overcome the evil as together we learn it, helps only while we can lose sight of the fact that we really have got ourselves in a universe that our God didn't make and cannot—not yet at all events—manage. Brightman has to fall back, in the crisis, on the old faith, for "Indeed, the whole conception of eternity will doubtless always baffle both thought and imagination." One ventures modestly to suggest that ignoring this while seeking to understand God has got the professor into trouble. We must, after all, agree that "no interpretation of what has eternal meaning will convince all thinkers or solve all problems"—not for us, but how about God?

While unable to accept the constructive principle of the book I none the less account it a major contribution to our current struggle. W. O. Carver.

Christianity in a World of Science. By Chester Forrester Dunham. The Macmillan Company, New York, 1930. 185 pages. Price $2.00.

"The purpose of this book is to trace the relation between science and Christianity, beginning with Hebrew and pre-Hebrew backgrounds; to reveal what science has contributed to Christianity; to suggest the vital co-operative service both may render as partners in the building of the civilization of tomorrow."

The standpoint is that of thorough-going modernism so far as applies to scientific theories of evolution and history and the literary reconstruction and the natural interpretation of the Scriptures. The tone and spirit are dominated by a high appreciation of values. Jesus is a great spiritual power because he succeeded in solving the problems of a worthy life and achieving a religious goal; and because "he believed supremely in

those ideals (love, sacrifice and service), and he lived for them, taught them and died for them.'' ''Jesus will be a supreme spiritual personality or a supreme personal spirituality, the greatest term that may be applied to a life in this world'', which quite ignores that Jesus applied higher terms to himself and that his followers have for nineteen centuries applied higher terms to him.

In the final chapter the service of science and the service of Christianity are outlined. To Christianity is ascribed the functions of 'discovering reality', 'motive', 'values', 'personality', 'immanence.' Thus, it will be seen, the author holds on to the meaning of Christianity even when he must seem to many to have abandoned its power. The work is brilliant, optimistic and very buoyantly sure of itself. W. O. CARVER.

Religion in a Changing World. By Rabbi Abba Hillel Silver, D.D., Litt.D. New York, 1930, Richard R. Smith. 204 pages. $2.00.

''The first popular book from the pen of Rabbi Abba Hillel Silver of the Temple, Cleveland, issued early in November. The book comprises a series of related addresses on the central theme *Religion In a Changing World.* The title address, ''The Role of Religion in a Changing World'' drew national attention at the time it was presented before the meeting of the Religious Education Association in Cleveland last fall, and other chapters in the book consider present-day economic conditions, the status of the American home, the relation of the church to social problems, the rage of utility education, and other phases of changing American life. One deals with the timely subject of ''Liberalism at the Cross-Roads''. Rabbi Silver has within the course of a few short years risen to a place of commanding importance in the religious and intellectual life of modern America. He is a scholar of the highest rank and has written authoritative books in the field of Jewish history and religion. His hobby is a study of Jewish apocalypticism. But all the while he has been constantly as a speaker before religious and university gatherings.

His new book presents the addresses which have made him as well known to the laity as he is to scholars."

Now let me proclaim a prophet of the positive message in a time of either negation or over-hesitant affirmation. The good Rabbi is tired of notes of timidity, tones of nervousness and of the haltings of constructive leadership. It is a most wholesome voice he raises in our wilderness. Religious role—and religion is rightly the opening point in his call to our world—religious role in our world is (1) "to proclaim fearlessly as of yore its ancient burden of God, of the universe as the manifestation of divine thought and purpose and of man's at-homeness in it"; (2) "to cherish and safeguard the vital and indispensable hopes of the race, as expressed in creed and moral code * * as long as they serve the advancing needs of human life"; (3) "to nurture the spirit of hopefulness among men."

"The flood of spiritual desolation which is engulfing our age" can be swept back and solid ground again be gained for building character and civilization only when "religion offers the same basic thought-pattern" that worthy progress has followed in the past—"the reality of God, the reality of personality, the reality of truth, beauty and goodness."

Then some very wholesome words about *"Religion and Science."* "Once religion becomes reconciled to its own bounded domain—and its domain is co-extensive with the far-flung empire of man's spiritual life—it will no longer need to hover about in dread apprehension outside the door of every scientific laboratory." For "Science has banished God neither from the microcosmic compass of the atom, nor from the vast, unfathomable ranges of interstellar space, nor yet from the trackless worlds of living things." "There is not a single scientific fact that has undermined a single religious truth." "A man of faith will not be discomfited either by the venerable character of his own truths or by the spick and span modernity and amazing prolixity of scientific achievements."

One would so much wish to follow on the wisdom and conviction that flow in burning aphorism concerning *"The Church*

and Social Justice'' and ''The Widening Horizons of Social service'', as also through other chapters.

Progressive Democracy in life's organization and progress the author treats under the too vague term *''Liberalism''* which he analyzes and chides in one chapter as being *''at the Cross-roads.''* He finds ''the liberal forces in America'' ''tired, demoralized and scattered''; and he calls them to a new campaign of courageous advance. He names as the ''three enemies against which the liberal must be prepared to wage incessant warfare in modern society: The Usurping State, The Usurping Class, The Usurping Machine.'' Didn't he fail to define a fourth—and one that operates with and within each and all the rest: The Usurping Self? He closes a ringing ''creed by which the untired liberals of all time have lived'' with this arousing article: ''We believe in tolerance but not in indifference, in enthusiasm but not in fanaticism, in convictions but not in obsessions, in independence but not in isolation, in conflict but not in hate.''

Chapters on the American Home and *''Education and the Good Life''* we must pass over wholly. The closing chapters asks: *''How Shall We Measure Life?* and sets up for criticism some of the objectives by which the millions are deluding and cheating themselves. One cannot yet feel that Dr. Silver has said the last word for us at this point when he eloquently lauds *Growth* as the measure, even with his large view of life as a ''developing romance.'' Has not that Rabbi whose insight into life, and man and God made him more than Rabbi gone beyond this ''endless spiritual and mental inflorescence'' when he calls upon us to find life through sacrificial self-surrender in the service of all unto the glory of all—and of God?

One may readily enough guess that my own insights would not verbally parallel the Rabbi's at every point, and that he and I could not underwrite each other's every sentence. Yet I welcome him as a voice for much of my own deepest conviction and longing; and I commend him as we of the clearest and brav- and longing; and I commend him as one of the clearest and bravest voices in an age of uncertainty. W. O. Carver.

Pathways to Certainty. By William Adams Brown, Ph.D., D.D. New York and London, 1930, Charles Scribner's Sons. 293 pages. Price $2.50.

Between chapters telling why we need certainty in Religion and why we need a new book dealing with it, and a final chapter on *The Certainty of To-day and the Hope for Tomorrow,* Dr. Brown discusses, with his well known clarity and frankness, the general subject of *Ways of Reaching Certainty,* and takes up four ways. The four chapters dealing with these have alternate headings which are suggestive in each case of the approach: *The Way of Authority*: or *What Others Can Tell Us About God; The Way of Intuition*: *Or Meeting God Face to Face; The Way of Reasoning*: *Or The Test of Consistency; The Way of Experiments*: *Or The Practice of the Presence of God.*

There is a very definite call for statements of Christian faith and life that at once take cognizance of current unbelief and agnosticism, and are so commanding in scholarship, in poise, in reasonableness as to compel respect and so to lead many to solid ground. There are a number of such books now coming from the press. The Religious Book Club had opportunity to choose among as many as half a dozen. One doubts if there will be any dissent concerning the choice of this volume. If it is open to criticism it must be on the score of over caution in its claims and over reserve in its affirmations. One might also wish to feel a little more of the warmth of religion and a little less of theological objectivity. This may be a virtue for some. No one can honestly hold back sympathy or even ascent on the ground of finding any effort to force his mind or will.

Many will wish for Revelation to be treated as a distinct "way" but even such will fairly recognize some advantage in recognizing the dependence of Revelation along all the ways to certainty.

The whole work recognizes fully that there is no easy way to certainty if it is sought merely to satisfy curiosity or to win a lazy security in religion. Earnest souls must win the prize by

honest, persistent spiritual struggle, but such souls can win it and have a defence against all the subtleties of doubt.

Once again, as often heretofore, we are debtor to Dr. Brown.

W. O. Carver.

Christ and Culture. By Reverend William Chalmers Covert, D.D., General Secretary, Board of Christian Education Presbyterian Church, U. S. A. Author of "Religion in the Heart", "New Furrows in Old Fields", etc. Richard R. Smith, Inc., New York, 1930. 91 pages. Price $1.00.

The six chapters of this little book constitute the 1930 lectures on the Smyth Foundation in the Columbia Theological Seminary, Decatur, Ga. There is a sad reminder of a great loss to Christian leadership in the dedication of the work to the memory of the late President Richard T. Gillespie, D.D., whose death came not far from the time the lectures were delivered.

No one can question the scholarship and competency otherwise of the author to speak on his subject. He treads firmly and speaks with authority. Besides especially commending the closing lecture on "The Christian Program and World Culture." I wish merely to appropriate as my own the summary estimate of another.

"Dr. Covert asks us to behold the spectacle of our sophisticated fiction, the scandal of our materialistic science, the sacrilege of our unholy politics, and the disintegration at work throughout the whole fabric of modern life. In the face of all this he presents a masterly, commonsense interpretation of the standards of Christ and shows how the wide and diverse life of our day can and must be brought under the domination of Christ and made to conform to his ideals. We cannot be Christian as long as the men who write our novels and shape our thought and teach our children and make our laws bow the knee to Baal . . . The reader who cares to think on these things —and what minister must not face them sooner or later?—will find here a statesmanlike consideration of the misshapen attitudes of the modern scene in the light of the ageless principles of the Man of Galilee."

W. O. Carver.

III. MISSIONS AND HISTORY.

Alexander Campbell and the Disciples of Christ. By Jesse R. Kellems. Richard R. Smith, Inc. New York, 1930. 409 pages. Price $3.50.

This is the most interesting, and in many respects, the most trustworthy work that has appeared on Alexander Campbell and the great and growing denomination which he largely founded. Most works of this sort are for Controversial purposes, and while this volume is not without its "Special Pleading"—as would be expected—yet it gives rich and largely inaccessible quotations from the sources of both the Campbells—father and son—as well as from the other intimately related sources of information.

The arrangement is excellent. Dr. Kellems is an interesting and sympathetic—often too sympathetic—writer, and starting as an enthusiastic student and preacher of Campbellianism he makes a "good case" even at the expense of ignoring many historical factors that often "slip the unwary." He makes exaggerated claims for the *newness* of many things which had been the common property of all evangelical bodies long before the Campbells were born. He is, of course, over-enamored by the "Declaration of Address" and the plea for "union." The latter has always been a fetish with the author's sect, but, as he admits, it simply became another denomination, often a bitter and antagonistic one.

The book, however, is a real contribution to historical Christianity. It will furnish the Disciples with much valuable material as a basis for deeper consecration in spreading the tenets of their denomination, and it will likewise furnish almost unlimited "ammunition" for those who have never believed in Campbellism and who have always had their suspicions about the sincerity of their plea for union. It is an interesting and valuable book to be read, both with delight and with caution. One believes it is the best work extant on Campbellism.

F. M. Powell.

The Sarcophagus of An Ancient Civilization. By Professor George L. Robinson, McCormick Theological Seminary. The Macmillan Company, New York City. 495 pages. Price $7.50.

Situated a little east and north of the watershed of the Arabah, about midway between the Gulf of Akabah and the Dead Sea, stands Petra, the rock-city of Mt. Seir and the wonder of the Arabian desert. The history of Petra is definitely identified with the Fortunes of Edom and Midian, Nabatacans and Arabs, Greeks and Romans, and perchance, with the Crusaders of later centuries; but prior to any of these it was finally deserted. For centuries its wonderful ruins were quite unknown to the Western world, though Volney, in 1785, "seems to have received a hint of their existence from the Arabs around Gaza, and Seetzen, in 1806, while on an excursion south from Hebron to the hill Maderah, reports having had an Arab guide of the Huwaitat tribe, who, in attempting to describe a place in faraway Mt. Seir, exclaimed: 'Oh, how I weep when I behold the ruins of Wady Musa'; but neither Volney nor Seetzen continued his journey to the magic spot." Six years later, 1812, Burckhardt, under the pretense that he had made a vow to slaughter a goat in honor of Aaron (whose tomb is traditionally assigned to a Jebel Haroun in the vicinity of Petra), was admitted into the rock-city and identified it with the ancient capital of Arabia Petraea. The results of Burckhardt's explorations are set forth in his *Travels in Syria and the Holy Land,* first published in 1822. Since the days of Burckhardt, Petra has been visited and studied by a distinguished line of travelers, explorers, historians and archaeologists whose observations and discoveries now constitute a voluminous literature. Dr. Robinson's first visit to Petra was in 1900 but subsequently he made four additional journeys in the interest of his special investigations. The work which now comes from his hands is the product of intimate contacts with the whole of this region but especially of Petra which he knows accurately. One will not find in this book an array of theories and surmises which can never be substantiated but a sane presentation of all known facts and their legitimate im-

plications. It is questionable whether Robinson could have improved his work in any detail. To the reviewer this book bids fair to take its place with the best that has ever been written on Petra. The reader will find the story fascinating from the beginning to the end. With a splendid map and about one hundred beautiful illustrations appropriately placed throughout the book, the student will be able to follow the author as on a personally conducted tour. One never tires of visiting the rose-red city of Mt. Seir and each time will ponder a thousand questions growing out of this stupendous mass of ruins This book will not answer all queries but will certainly provide authentic information about some of Petra's problems and give inspiration in approach to other difficulties connected with this mystery of the East. Dr. Robinson has done a distinguished service for all students of the Bible in the production of this highly significant book. J. McKee Adams.

The Baptist Romance. By W. T. Whitley, M.A., LL.D. F. K. Hist. Kingsgate Press, 4 Southhampton Road, W. C. I. 29 pages. 6d net.

With the cover of this thrilling pamphlet forming a picture of the "Nations turning into the Baptist Road," "a single representation is shown to mark the formation of the Baptist Church in each Country." One ponders long over this cover, but wonders why when one gets inside to the real "Romance."

With his usual clearness, insight and sympathy, Dr. Whitley gives in a few pages here, one of the most interesting stories ever told, since the angels talked and sang to the shepherds on the *first* Christmas. This is a story for every Christian, but every Baptist should have it for his own, that he might read it again and again. There is nothing of the partisan, nothing exaggerated, just a beautiful and thoroughly trustworthy "Romance" struck off by consecrated genius that God sometimes selects and inspires for a momentous task. One could wish that every Baptist, especially, might possess this "Romance" in which truth is not only *stranger* but more interesting than fiction. F. M. Powell.

Will Indian Become Christian? By J. W. R. Netram, Author of "India's Religious Questions", etc. With Introduction by The Right Reverend W. T. Gunn, D.D., Moderator of the United Church of Canada. Richard R. Smith, New York, 1930. 142 pages. $1.50.

The author is an Indian, a second generation Christian. He is an enthusiastic, optimistic Christian and intelligently believes that his people must have and will accept Jesus Christ when they see him. He gives interesting and informing chapters on India itself, its people, the outline of Christianity's coming to India, various movements that prepare the highways for the coming of Christ, etc.

One only moderately informed about India will find in this work much of just what he would wish to know and which will encourage faith and hope. W. O. Carver.

The Bible and Palestine's Future. By A. Humphrey-Davy, M.D., M. Ch., B. E. Marshall, Morgan and Scott, Ltd., London. Bound in Paper. 95 pages. Price 2-6.

During the last ten years the Balfour Declaration has brought into renewed prominence the perennial question regarding the Jew and Palestine. Open hostilities between Arabs and Jews in recent months have served to accentuate the problems connected with the Balfour commitments and to raise doubts regarding the ultimate success of Zionism. Particularly pessimistic have been the objectors who find the whole program of Zionism at odds with Old Testament prophecies which are supposed to preclude any possibility of Israel's re-establishment in the land of Palestine. This book sets forth Dr. Humphrey-Davy's intepretations of certain Eschatological passages taken from both the Old and the New Testaments, including especially Daniel's Seventy Weeks, the Visions of John, and the Battle of Armageddon, in their supposed bearing on the destinies of Israel and the land of their fathers. Eschatological programs are always involved and because of numerous conjectural elements are usually unsatisfactory and unconvincing. There are real problems

connected with the Jews and Palestine and it is highly probable that the chief of these is the problem of Israel's unbelief. At any rate Zionism must not be prejudged but evaluated on the basis of its fruits. But for that evaluation "the time is not yet."

J. McKee Adams.

Southern Baptist Handbook, 1930. By E. P. Aldredge. Baptist Sunday School Board, Nashville, 1930. 445 pages.

This is the fifth and best of the series of Annual Handbooks gotten out by Dr. Aldredge. One feels that it would be almost impossible to exaggerate the worth, the interest, the information and the accuracy of this remarkable volume. It is a veritable thesaurus of accessible material that every Southern Baptist ought to have; and there are no other "one hundred" sources from which one could glean half the facts here set forth.

One feels that in the possession and use of this book that he can view his denomination "in the large" and can estimate and place his kingdom emphasis with proper perspective. The sheer drudgery that is entailed in producing such a work as this should place all Southern Baptists in Dr. Aldredge's debt; but when one notes the tables of statistics, the graphs, the comments and summaries, one is overwhelmed with gratitude for the painstaking patience of the author in giving the usuable, reliable and interesting handbook to the reading public. The reviewer does not know the price of the book, but he does know that he would not be without it if it sold for ten times to list price.

F. M. Powell.

A History of Ancient Persia. By Robert William Rogers. Charles Scribner's Sons, New York. 393 pages. 63 full-page and text illustrations. $7.50 net.

Professor Rogers, one of our very best scholars in the Old Testament field, has used his rare powers as a scholar to prepare the facts and his rarer literary gifts in weaving these facts

into a human interest story that thrills us as we read it. Students, scholars and all others will find this new history of Ancient Persia exceedingly interesting and helpful.

He discusses the land, the people, the language and the religion of the Persians. We find in these introductory pages a full treatment of these absorbing subjects. Excellent footnotes give all the references necessary for an exhaustive study.

The Kings of Persia present the most thrilling part of the book. Cyrus, Cambyses, Darius and Xerxes, all walk before us in the glamor of their oriental setting until we learn to know them and appreciate their remarkable achievements. We travel land and sea with them from the far north to the extremes of Egypt and the glorious west.

The closing section on Alexander the Great reveals one of the finest dramas of the world's history. Every preacher should have this volume and read it until these scenes and facts are made his own. It is beautifully bound and illutsrated.

KYLE M. YATES.

IV. HOMILETICAL, EDUCATIONAL, PRACTICAL.

Must We Have War? By Fred. B. Smith. Published by Harpers. 318 pages.

This book is given to the public as "an attempt to furnish busy men and women a readable presentation of the problems, progress and recent developments in the world crusade for the elimination of military force as a solution for international and interracial misunderstandings," and "to present information regarding the constructive impliments which are being developed by conciliatory methods, which information may be of value for the speakers and teachers who are dealing with international problems."

Beginning with a brief discussion of the Great War the author describes the growth of the idea that war must be abolish-

ed if our civilization is to survive, leading up to the story of the Pact of Paris and the extension of judicial settlement of disputes. There are two chapters enumerating and discussing international questions which are danger zones in modern world relations. One chapter is given to Anglo-American relations. There are also valuable chapters on "The Majesty of Public Opinion," "What American Can Do", "What Religion Can Do," and "What the Individual Can Do."

The author is chairman of the executive committee of the World Alliance for International Friendship through the churches, an organization which is endeavoring to make the voice of organized Christianity heard in behalf of peace. The book accordingly, gives one a good idea of the principles and methods of that movement. J. B. WEATHERSPOON.

Crannell's Pocket Lessons for 1931. Fourteenth Annual Volume. By Philip Wendell Crannell, D.D. Head, Department Religious Education Colorado Woman's College. Edited by Owen C. Brown, D.D. The Judson Press, Philadelphia. Price 35 Cents.

For many years I have used and commended to others this exposition and outline of the Internation Improved Uniform Series of Sunday School Lessons. I am glad to have it again. It is fresh, vital, able, sparkling. Within its compass larger help for preparing and for discussing the lesson would not be expected. W. O. CARVER.

Tarbell's Teachers' Guide, 1931, to the International Sunday School Lessons. By Martha Tarbell, Ph.D. Revell Co., New York, Chicago, 1930. 432 pages. Price $2.00 postpaid.

One regrets that a review copy of this great book did not reach the office in time for the October issue, as many hundreds of teachers will have secured lesson helps by January the first. However, one believes that every Sunday-school teacher in the land, who has not already done so, should procure Tarbell's

guide for 1931. Through the years these matchless expositions have enriched and blessed the lives of thousands of teachers and pupils.

This particular volume, one feels, is the "Crown of them all". Miss Tarbell has kept apace—usually ahead—in the great advance made in recent years in Sunday-school teaching, and the guide for 1931 reflects her progressive methods, keen description, illustrative power and sympathetic interest in teaching and practicing the Word of God.

The book "plan" is similar to that of previous years, but there is evident the constant improvement that comes with continuous study. There is freshness of presentation, wealth of illustration and suggestion, beauty and poetry and painting to add to the pride of one in possessing the book. One hardly feels the need of reminding Sunday-school workers that the author of these increasingly useful guides is *Martha* Tarbell and not Ida M. Tarbell, as is sometimes confused in public print. One confidently hopes for even a wider use of this internationally known and respected guide to the Sunday School lessons for 1931. Whatever helps one may have already, one should not fail to procure this book, unique in its plan and presentation.

F. M. Powell.

The Prophetic Ministry. By Francis J. McConnell. Published by the Abingdon Press. 303 pages with index. Price $2.00.

For more than fifty years the "Yale Lectures" have kept the interest of preachers throughout the country. The lecturers have been among the greatest preachers of England and America, who have discussed from many angles the art, content and ideals of preaching. This year the lecturer was Bishop F. J. McConnell of the Methodist Church, who chose as his subject "The Prophetic Ministry".

There are eight lectures: "The Aim of the Prophets"; "The Prophetic Idea of God"; "The Prophet and Mysticism"; "Prophets and Priests"; "Prophets and Kings"; "Prophets

and Progress''; ''The Perils of Prophecy''; and ''Jesus and Prophecy''. The treatment reveals, of course, profound scholarship, in the masterful exposition of Old Testament prophecy with its theological, psychological, ethical and spiritual problems. The reader finds three distinct subjects woven into a most compelling message for the ministry of to-day,—Hebrew prophecy, Christian ethics, and modern preaching. For instance, in the chapter on the Prophetic Idea of God we read, ''What the prophets sought was to make the holy rational and moral, while leaving it the power to cause awe and reverence,'' from which thought the author passes on to the conception of God, and thence to the problems which exist in a democracy as they touch our conception of God and our attitudes toward God.

Throughout the book the aim of the prophets ''to keep religion ethical, to hold religion and morality together,'' is developed. The chapter on the theology of the prophets shows them moralizing the conception of God; that on mysticism the moralization of religious experience. In conflict with the priest the prophet was trying to keep ecclesiastical institutions moral; in their political activities they were doing the same for public life. When we consider the accusation that Christianity is failing morally and that the world can be convinced only by the ethical apologetic we can see the bearing of the prophetic ministry upon modern preaching. The preachers of the Christian Gospel must be also prophets of Christian morality.

In the final chapter a comparison is made between Jesus and the prophets. He is found among the prophets but greater. His preaching bore their emphasis on righteousness and in addition ''held together righteousness and love in such wise as to make righteousness kindly and compassionate and the love solidly established on the moral will.'' The concluding sentence voices that which one feels ever more keenly as the arguments of the book advances: ''The foes which the followers of Jesus have most to fear to-day are those which hold to the forms of Christianity while minimizing or disregarding its prophetic content and spirit.'' J. B. Weatherspoon.

Nature and Religion: A Handbook of Religious Education. By Charles H. Tyndall. New York, 1930. Fleming H. Revell Co. 275 pages. Price $2.00.

Here is a fascinating volume giving a vast amount of information about nature all the way from stars to electrons, animate and inanimate; and giving to it all a religious interpretation, and using it for religious illustration. There are many stories, beautiful and bewitching descriptions. It is arranged in fourteen chapters at the end of each of which is an extended list of questions calculated to fix the information and the lessons of the chapter. Just by way of suggesting to my reader the nature of the book, here is a chapter on The Sea. A section of the 107th Psalm is quoted. Then there are paragraphs on the extent of the sea, evaporation, minerals in sea water, sea currents. icebergs, tides, forests in the sea, life in the sea, phosphorescence, corals, "A Single Drop of Sea Water," etc. The question list here is long, 67 questions. W. O. Carver.

The Red Harvest: A Cry for Peace. Edited by Vincent Godfrey Burns. Published by the Macmillan Co. 414 pages. Price $3.75.

In a most interesting introduction the editor tells of his experiences during the late war and the vow which was born in him "to kill this ugly thing called war which had transformed the world into a theater of horrors." One wonders with hope how many made a similar pledge: "I gave my solemn pledge to God, over and over again, that I would do what little I could to end the war system. I felt it a solemn obligation, a supreme duty to the boys who died and could no longer speak, to give my life-long influence to stem this tide of hate and anger which plunges whole peoples into murder, destruction and wholesale barbarism".

In line with the pledge we are given this volume. It is a book of poems, many of them written by men who were in the war, expressing their feelings, voicing pain and horror and

hopes and prayers, depicting life as it was and death as it was. It is a book of great merit, not only from the standpoint of purpose but also of literary quality. The arrangement is such as to show the progress of the war. There are subject sections, as follows: The Trenches, the Dance of Death, War's Harvest, Spring in War Time, Echoes of Old Wars, Women and War, Christ and War, etc. Perhaps it would not be out of place to give here a representative short poem, written by Thomas Curtis Clark:

"Proud Caesar came in strength of steel;
The panoply of war was his.
At his command men poured forth life,
The cities perished, nations fell.
He left as heritage a blood-stained tide;
He came, he scorned, he slaughtered—
And he died.

"The meek Christ came, his strength the true,
A heart of love his panoply.
At his command men found their life,
The cities flourished, nations grew.
As heritage the reign of peace he gives;
He came, he loved, he pitied—
And he lives."

J. B. WEATHERSPOON.

The Home and Extension Department of the Sunday School. By Joseph T. Watts. Sunday School Board of the Southern Baptist Convention, 1930. 141 pages. Paper 60c, Cloth 75c.

The Home and Extension Department of the Sunday school, inaugurated some thirty years ago with much enthusiasm, but neglected in the religious education program of many churches, is coming into its own. More and more we are realizing that a church has a duty to those who are incapacitated from attending its regular services, and that this duty should not be

performed in careless and haphazard fashion. Dr. Watts, while an expert in the entire field of Sunday school organization, has made the Home and Extension Department his pet hobby through the years. He has seen in it vast possibilities, and has been the inspiration of experiments which have proved that no department of the Sunday school has greater potential value than this department for the shut-ins. Out of his conviction and wide experience he has produced a book that will serve as an invaluable guide to all those charged with responsibility for the success of this Christlike ministry. We have long needed an authoritative manual dealing with this section of the Sunday school's work, and Dr. Watts has met this need to the entire satisfaction of all concerned. G. S. Dobbins.

The Path to Peace. By Nicolas Murray Butler. Published by Scribners. 301 pages with index. Price $2.50.

Here is a collection of addresses and essays dating from 1924-1930, in which Dr. Butler presents his arguments for peace and for those international attitudes and arrangements which make for peace. Throughout there is manifest a conviction which amounts to passion; also a realization that war cannot be avoided, "no matter what the provisions of international law may be, if the springs of personal and national conduct remain unchanged."

Discussing some of the efforts toward permanent peace he says, "Underneath and behind all these undertakings there remains the task to instruct and to enlighten public opinion so that it may not only guide but compel the action of governments and public officers in the direction of constructive progress. There must be present the moral conviction that a peace which rests upon liberty and justice is an ideal so lofty that no effort and no sacrifice may properly be spared in the task of securing its accomplishment. When this stage is reached it will not be necessary formally to limit armaments; they will atrophy from neglect and disuse." In keeping with this conviction are such

chapters as "Practicable Steps toward Peace"; "Nation Building—for War or Peace"? "The State as Moral Person"; "The Will to Peace"; "Building the International Mind"; "The Great Hope." Of historical and political interest are such chapters as "The Pacts of Locarno"; "America and France 1778-1928"; and "Nation-Building and Beyond," which is the Richard Cobden Lecture delivered in London.

Those who desire to keep fresh in their own minds the broader aspects of the peace movement will find this book more than interesting. There are things here that preachers will want to preach.

J. B. WEATHERSPOON.

Since Then: The Disturbing Story of the World at Peace. By Philip Gibbs. New York and London, 1930, Harper and Brothers. 469 pages. Price $3.75.

There can be little reason for "reviewing" any study by Sir Philip Gibbs. He needs only to be announced. He has his audience and that audience grows as men grow sober and earnestly desire to know their troubled world and the actual conditions out of which must be found a way to saner, humaner, worthier living.

We all learned during the war the forthright courage, the comprehensive mind-grasp, the graphic power or portraying what the quick-searching glance can see take into the mind of genius that gave premier place to him as correspondent.

Since the war he has continued to see and to report in many a magazine and in two reading volumes, the volumes uncovering much that a man loyal to his country and cause and ideals—all in life and death struggle—could not whisper until it was all over.

Now he comes as chronicler and artist of the tragedies of the peace that is not inwardly peaceful nor outwardly hopeful, unless one can take a long look.

Europe, Russia and the United States are all reviewed. That this English observer is always depressed to the borders of

tragedy cannot surprise. That he can see so much that is dark and drab and mean and sordid only means that he is frankly facing facts. That he can still be biased and fair and to others than his own countrymen and county can ever rise to generosity in judgment is an achievement of grace.

It will do his own countrymen and all the rest of us good to listen most carefully while his searching analyses, his scathing satire, his agonizing probing helps us to see ourselves "in the raw."

He is not lacking in hope. He has a scheme—of colonization—for England to leadership of which he calls the Prince of Wales, with none too much hope of response. He has cheer for America. He will give a chance to all. But he desires all to proceed with honest awareness of the problem we have with ourselves and our world. Here then is not the work of a prophet, not the program of a statesman, but the realism of a sad and competent, keen and analytic observer showing prophet and statesman what they have to undertake. Nothing more powerful and nothing so potentially useful has come from the wizard pen of Sir Philip. W. O. Carver.

Jesus and the American Mind. By Halford E. Luccock. Published by the Abingdon Press. 224 pages. Price $2.00.

The purpose of this series of addresses is to exhibit the "dimensions and nature of the Christian task in America today", by studying the distinctive and determining traits of the American people. In the opening chapter Prof. Luccock gives "Our National Portrait", with features drawn by foreign as well as domestic observers. Then follows a discussion of the particular traits, the inheritances from the Puritans and from frontier life, American externalism, the religion of prosperity and salesmanship, and other characteristic emphases of our day. In every case the question is asked, "How do these relate themselves to the purpose of Jesus?" And in a vigorous and stimulating style the author opens up the problem and challenge to Christian leaders.

Prof. Luccock is fully awake, and keenly aware of what is transpiring in American life. He also has a deep conviction as well as understanding of the spiritual and social purpose of Christ. As one reads he feels a certain fear for his nation and an urge toward its spiritual reclamation; for, as the author constantly reminds one, upon this rests its political an economic destiny. J. B. WEATHERSPOON.

Readings in Psychology. By Raymond Holder Wheeler, University of Kansas, author of "The Science of Psychology," Thos. Y. Crowell, New York. 38 illustrations. 608 pages. 8vo. Price $3.75.

"As its title indicates, this book contains a series of very carefully selected Readings written for the purpose of giving the beginning student in psychology access to experimental investigations. Where classes in psychology are large, it is impossible for all students to obtain the same library material, especially when in the form of periodical or monographic literature. Very often only one copy of an important contribution may be available; and the instructor is hard put to it to provide enough satisfactory references to accommodate all. The selection of these Readings has been determined, first, by what seems to be the dominant interest in psychology at the present time; second, by their accessibility to the editor; and third, by their relevance to the material presented in 'The Science of Psychology.' In fact, these Readings are closely keyed in with the chapters in that text, and will serve to make it of far greater potential value.

The Readings, in effect, offer a sort of laboratory manual, as editorial notes have been supplied, together with glossary and index. In this connection the author has been aided by Professors Harry Helson of Bryn Mawr College; Milton Metfessel of the University of Southern California; and Thomas D. Cutsforth of the University of Kansas. There are seven groups in all, and a total of twenty-eight Readings, with special editorial discussions and notes. All teachers in this growing field will at

once appreciate the practical value in the classroom of such a working analysis."

The recent and greatly emphasized interest in the study of Psychology, has called forth this really great volume, for the purpose of guiding the student and aiding the teacher in the guidance of the beginner. The author and his friendly associates are thoroughly at home amid the "clatter of contradictory voices" which are heard wherever "psychology" is mentioned. In this book they have sought to bring some mental order out of the psychological chaos which every beginning student faces. The work is well and carefully done. There is fine sympathy, open-minded fairness, as well as keenness and discrimination in these selections. Here the average student is supposed to find his approach and rather ready familiarity with the language and terms usually limited to the expert. However one believes that the beginning student will find it difficult to enter at once into the study of this book. Much could have been done to simplify the approach and to clarify the comments. One believes the book will help the teacher much more than the student.

F. M. Powell.

Child Life and Religion. By Ilse Forest. Richard R. Smith, Inc., 1930. 142 pages. Price $1.50.

Here is a delightful book for those who love little children and want to understand them better. The discussion is thoroughly "child-centered," and contains many incidents from the lives of little children that are refreshing and illuminating. The contrast rather persistently presented between the view of the Westminster Confession and the "modern" point of view of the psychologist and scientific educator seems to be unnecessarily sharp, and may disturb those who believe that there is still value in theological concepts for children. The author, however, does not deal with these conflicts between the "old" and the "new" flippantly and unsympathetically, but displays a spirit of reverence toward the ideas of the past while insisting strongly

that they are largely outgrown and must be replaced by new approaches to the child's religious life. The author points out that there are many parents who yearn to teach "the old faith" to their children; others are trying to modify the old theology so that it will be wholesome for children in the present age, even though they must eliminate its out-of-date theology. Between these extremes the teacher of little children must find a place, holding fast to confidence in the abiding reality of spiritual experience, regardless of the changes through which its outward forms may pass. This book could scarcely be recommended to immature readers, but for those who can discriminate between the permanent and the transitory it will make interesting and profitable reading. G. S. Dobbins.

The Adventure of Being Man. By Hugh Black. Published by Doubleday, Doran and Co., 1909. 170 pages. Price $1.50.

This choice book in Hugh Black's charming style is a series of lectures delivered at Stanford University. There are three subjects: *The Adventure,* in which man's life in the universe is set forth as demanding everywhere the venture of faith; *The Adventurer,* in which there is a study of man himself, with particular emphasis upon Christ's conception of him, and the meaning and challenge of Christ's faith in him; and the *Last Adventure,* which is a study of immortality, and an approach to the subject as a venture of faith.

It is a book on faith to strengthen faith. "The world, life, God, and now life eternal come as a challenge to the soul of man. We conceive the universe as one in which moral aspiration and spiritual activity are at home. We make the venture that this is so. Man's character is made in and by the venture. We make the further venture that man's destiny is commensurate with man's character. We see him to be at bottom an adventurer in search of eternal worth. He asks to be permitted to seek it eternally. If we trust the souls invincible surmise, we can go calmly to the human task, living and working in the power of endless life." J. B. Weatherspoon.

Select Notes on the Sunday School Lessons. By Amos R. Wells, Boston.

For fifty-six years teachers have purchased and studied the famous "Peloubet's Notes". Many of us look for the fine illustrations and the good expositions presented by Dr. Wells. This volume seems to be up to the usual high standard and it can be recommended without hesitation.

The study of Luke's gospel during the first six months and the spread of Christianity during the other half of the year will challenge us to some fine study. This lesson help will prove useful. KYLE M. YATES.

The Young People's Department of the Sunday School. By William P. Phillips and W. A. Harrell. Sunday School Board of the Southern Baptist Convention, 1930. 240 pages. Paper 60c, Cloth 75c.

The movement for the complete departmentalization of the Sunday-school has been going forward rapidly. Practically all of the better schools have adopted the plan of departmental organization through the Intermediate or middle adolescent years. The next great step forward in this program of better organization is the bringing of the young people, or later adolescents, into a separate department where a program of religious education can be inaugurated and maintained that is especially suited to the needs of this important age. Heretofore young people and adults have been considered together, and the books written for these two groups have been largely from the standpoint of the "organized class," with a few minor distinctions between the class for young people and the class for adults. In this book the viewpoint is completely changed. Young people, between the ages of about 17 and 24, are looked upon as constituting a homogeneous group, to be brought together in a department made up of congenial classes, this department to be the center of organization and administration, of worship and inspiration, of enlistment and enlargement. The discussions are the joint product of Mr. William P. Phillips, Secretary, and Mr. W. A.

Harrell, Associate Secretary, of the Department of Young People's and Adult Sunday School Work of the Sunday School Board. The plans and ideals set forth in the book are the outcomes of years of experience and observation, and are nothing if not practical. Workers with young people have been eagerly looking forward to the appearance of this book, and it will no doubt fill a long felt want in our Sunday-school ranks.

G. S. Dobbins.

The Adult Department of the Sunday School. By William P. Phillips. Sunday School Board of the Southern Baptist Convention, 1930. 244 pages. Paper 60c, Cloth 75c.

In the effort to complete the departmental organization of the modern Sunday-school, the greatest difficulty has been experienced with adults. Some twenty years ago the "Organized Class Movement" swept over the land, resulting in the organization of great numbers of Adult Bible Classes, which frequently became individual units. For the past ten years or more the leaders of Sunday-school adults have been greatly concerned to attach these powerful classes more vitally to the Sunday-school as a whole and to the church. Recently the question began to be asked, "Why should the remainder of the school meet by departments, and the adults in separate, individual classes?" Since the only answer of weight is that tradition so determined it, thoughtful Sunday-school leaders have been seeking to bring these adult classes into an effective departmental organization. While progress has been somewhat slow it has been real, and we are now entering a new era of adult Sunday-school work. This book, written by the Secretary of the Department of Young People's and Adult Sunday School Work of the Baptsit Sunday School Board, provides complete guidance for the organization and operation of the Adult Department of the Sunday-school. It contains a wealth of practical ideas, happy suggestions, indispensable information, invaluable helps. All workers with adults will be eager to posess this book. G. S. Dobbins.

The Adventure of the Hereafter. By W. E. Biederwolf. Published by Richard R. Smith. 176 pages. Price $1.50.

The announcement of this volume of evangelistic sermons says, "There is no dry, academic discussion of 'the permanence of personality' in this book. In a day of distraction and uncertainty, Dr. Biederwolf speaks with a decisive voice on a theme of perrenial interest." The author has been a faithful and widely useful evangelist for a number of years. These sermons on the future life have been preached in his meetings, and heard with exceptional interest. J. B. WEATHERSPOON.

Religion in Life Adjustments. By Samuel Nowell Stevens. The Abingdon Press, 1930. 147 pages. $1.50.

Professor Stevens is a teacher in the Department of Psychology of Northwestern University. Like many other psychologists, he has become interested in the psychological phenomena of religious experience. Observing that life consists largely in minor and major crises, he proposed to inquire as to what place religion plays in the critical situation of life. Beginning with the so-called crisis in religion as indicated by the conflict between modernism and fundamentalism, the author goes on to show that there is a perennial crisis in religion. That is to say, religious experience partakes of the nature of crisis, whether viewed in terms of groups and of historical movements, or in terms of the individual and personal experiences. Professor Stevens reaches the conclusion that religion is more than a defense mechanism, and then considers religion (1) as a valuing attitude, furnishing a true perspective for life and its objectives; (2) as the integrative function of experience, enabling the individual to discover life's balance and stability; (3) as a therapeutic measure, providing a cure for maladjustments, neuroses, psychoses, complexes, and the like. The last chapter deals with "The Church and Religion," in which the author points out the place of the church in the mediation of the values of religion as thus conceived—a place of service, a place of self-

revelation, a place for the integration of life impulses, an institution for "the cure of souls." Students of the psychology of religion will find in this brief book much that is stimulating and informing. G. S. Dobbins.

Church and Newspaper. By William Bernard Norton. The Macmillan Company, 1930. 271 pages. Price $2.50.

Mr. Norton was at one time Religious Editor of *The Chicago Tribune,* and this in itself is a pretty good guarantee that the book will not be trite and traditional. The author went from an active ministry in country and city to the position as writer of religious news for the Daily Press. His attitude toward the church is thoroughly sympathetic, although he does not hesitate to point out wherein the churches and their ministers are failing to make the most of their opportunity to reach the public. The book is worth reading for its pure human interest values, if nothing else. Mr. Norton illustrates the theme of each with apt stories which have grown out of his experience in dealing with churches, ministers, church committees, and religious events. The reader finishes the chapter with the feeling that Mr. Norton has made his case, and that he has contributed something worthwhile to the knowledge and technique of one who would be a successful religious publicist. G. S. Dobbins.

Adventures in Money Raising. By Cornelius M. Steffens and Paul P. Faris. The Macmillan Company, 1930. 278 pages. Price $2.50.

The authors of this book set themselves to the task of telling the story of the development of a small school for foreign speaking students, its total property worth $40,000, into a representative modern American college with four million dollars of property. In itself the story is absorbingly interesting, filled with the experiences of President Steffens in his 40,000 miles of travel annually for years to collect the $50,000 required to cover

current expenses before a cent more could be set aside for additions to capital. All those who are struggling with the problem of financing religious and educational enterprises will find this epic inspiring to faith and of first-rate practical value. Two chapters are worth the price of the book, "High Power Financing," and "Why People Give." The story of the University of Dubuque confronts the reader in sobering fashion with the almost insuperable difficulties which individual Christian colleges are now facing in their struggle for existence.

G. S. Dobbins.

D. D.'s for Ministers. By William Anderson Elliott. Published by the Judson Press. 147 pages. Price $1.50.

The title of this book is not happily chosen. It is misleading and not at all inviting. When the reader has through curiosity gotten beyond the outside, he finds a serious, very interesting and practical book touching many things of vital importance to preachers young and old. Its seriousness is not gloomy, but refreshing. Out of a long ministerial experience the author amasses some twenty-seven "Do's" and twenty-eight "Dont's", all of which make real points. A good book for young preachers.

J. B. Weatherspoon.

Homely Homilies. By W. T. Gunn, D.D. Published by Richard R. Smith. 147 pages. Price $1.50.

This is a delightful collection of stories by one who sees the meaning of little things, and is able to tell his story in an interesting way. The stories are homely, based sometimes on what the too dignified would call trivail incidents; they are also homilies, never failing to make a real point. A quiet humor is also pleasing. There is not only entertainment for an idle moment, but for the preacher valuable illustrations and lessons in illustration.

J. B. Weatherspoon.

V. MISCELLANEOUS.

Mary Baker Eddy. By Lyman P. Powell. Macmillan Co., 1930. 364 pages. Price $5.00.

One reads this captivating volume with delight and regret; with delight because it is so interestingly expressed, and with regret because it is so patently 'special pleading'' and so naively partisan. The author is a writer of the first order, and although he writes as an Episcopal minister, one feels he is at the same time a Christian Scientist. Certainly he has a perfect right to be, but the *promise* of this book is that it is to give a new and true picture of Mrs. Eddy and by one who is not an adherent.

One does not question that the author has had access to much documentary evidence never before used, but one finds little that has not been ''common property'' for a long time. True, there is a wealth of *apology* for much that has been criticized through the years. There is a wealth of quotations of *just* enough to fit the adulation—not to say adoration—that the ''pleader'' is making. It is a book that all students should read, for really it will please friend and foe. Members of the cult will delight in the over painting of their ''saint.'' Foes will grasp with joy the admissions of her faults and weaknesses, however much they are ''glossed up'' or apologized for. Serious student will be pained to discover that the gifted author gives Mrs. Eddy credit for rediscovering the simple, spiritual elements of Christianity which Evangelical Christians have lived and practiced and *taught,* all along.

About so interesting and public a character as Mrs. Eddy one can find quotations of every sort; quotations made seriously, half-seriously and for particular occasions. To take *certain* of these, out of their setting, and apart from the general beliefs of those that made them, and to fill up some pages with them, is good propaganda but poor information. Some of the more

intimate incidents, taken from her private life with her "family" in later years, very much weaken the picture. They are puerile and utterly incompatible with the author's rich writing, except as they indicate how completely "sold" he was and is on anything she said or did.

Let one repeat that it is a remarkably written volume. One is captivated from first to last. One wonders how an author who can write so engagingly will fail so completely by painting a mortal—too mortal—picture with such heavenly colors, and will be forced to such lengths to secure his paint. There are the usual "contradictions" which fill the pages of all Christian Science literature, and the serious student of history while rejoicing in these marvellous stories, will at the same time realize that this is not an unbiased and complete picture of the reputed founder of Christian Science. F. M. Powell.

The Life of Phillips Brooks. By William Lawrence. Published by Harpers. 146 pages with index. Price $2.00.

In this brief volume one gets a really fascinating story of the great Phillips Brooks. The author was his personal friend and writes from intimate knowledge, introducing a number of personal recollections. Those who have read the three volume "Life" by Allen will be equally charmed with this story along with those who have not read it. Here one may spend two hours with real pleasure and profit. J. B. Weatherspoon.

The Apostles Creed. By Harold Paul Sloan. Published by The Methodist Book Concern. 245 pages. Price $1.50.

In this exposition of the Apostles' Creed Dr. Sloan has given in a popular and pleasing style a discussion of great Christian doctrines which ought to be widely useful. Each article of the creed is given separate treatment, and its truth is effectively related to Christian life. J. B. Weatherspoon.

The Enlargement of Personality. By J. H. Denison. Charles Scribner's Sons, 1930. 340 pages. Price $3.00.

Since the invasion of the realm of personality by the scientific psychologist, some strange and wonderful ideas have emerged and have found their expression in equally amazing books. These books have proposed to chart for us the route, step by step, by which we are to arrive at the sort of personality we most desire. The publishers modestly claim for this volume that it explains "a successfully tested method for becoming the person you would like to be, for attaining happiness, peace, or whatever your real objective may be."

The author proposes to go back to primitive life to discover motives for conduct and to explain human behaviour. We are motivated, the author contends, by the opinion we hold of ourselves, and this opinion is molded by remnants of conventions, customs, folk-ways, both past and present. To understand one's individual portrait one must uncover lineaments derived from ancient portraits. Among these ancient portraits are to be discovered certain "patterns for souls," such as the warrior, the tamer of animals, the cultivator of plants, the magician, the king. Just as we inherit physical characteristics from our ancestors, so we inherit these "soul-patterns," which are the raw material of personality. Religion, with its sanctions and taboos, proposes to mold this diverse raw material of personality into a single pattern, or into the particular pattern which a particular religion point of view demands. Education supplements religion in this task, and the conflict between the individual's original nature and these more or less artificial molding forces brings about stress, strain, "complexes," and similar abnormalities. The way to the achievement of self-hood, therefore, is to discover what constitutes the "higher self," and commit oneself wholly to this ideal. This "enlargement of the self" is to be accomplished by (1) annexation and intensification, (2) expansion by interest and irradiation, (3) projection of the self, (4) illumination and integration, (5) conflict with adverse circumstances, (6) the ideal of regal consciousness, and (7) suggestion

of victory and success. The author's discussion of "emotional gearshifts," following the analogy of the automobile's mechanism, is clever and stimulating.

The author concludes that if a man once makes it plain to himself and the world which of his Protean shapes is really he, then he can manifest as much versatility as he wishes and win appreciation and applause instead of condemnation and distrust. "A man cannot live at peace with a row of different portraits of himself hung up in his brain chamber. He must choose one and label the others plainly as make-up and masquerade .... It should be of interest to pick a becoming style and try it on. It may be a bit late for some of us to experiment, but with our children, by starting early to condition their reflexes, it should be possible to produce any known type of self." To all of which the common-sense reader may reply, as he lays the book down, "Applesauce!" G. S. Dobbins.

Doran's Ministers Manual, 1931. Compiled by G. B. F. Hallock, D.D. Richard R. Smith, 1930. 625 pages. Price $2.50.

This sixth annual volume, compiled by Dr. Hallock, maintains the high standard set by its predecessors and, one believes, surpasses them all. When one considers the vast amount of toil and the infinite care, coupled with the rich insight and sympathetic interest which have gone into this compilation, one is given new courage and inspiration for hard tasks. One believes that the preacher and teacher will rarely use the sermons and outlines, as such, but no preacher or teacher can peruse these pages without being greatly stimulated. In his busy life, the mere reference to a text or to a subject with a text, may be just the needed suggestion for a preacher's masterpiece. Then the "talks" on the Sunday-school lessons, are different, are fresh, are available. Poems, rich and rare greet one on many pages. Illustrations that are *telling* come in when needed. "Seed-thoughts", often worth more than any written sermon to the alert and growing mind, fill large space in the book. Children's

sermon, Bulletin Board slogans, hundreds of texts, suggested hymns and prayers and invocations are so collected and classified that one can turn to them for immediate suggestion in the rush of duty or the dullness that comes most often when necessity is upon us. Truly this is a thesaurus of *good* things.

F. M. Powell.

Flowers and Trees of Palestine. By Augusta A. Temple. Society for Promoting Christian Knowledge, London. American Agents, The Macmillan Company, New York. 190 pages including 30 illustrations.

Every modern sojourner in the land of Palestine, especially he who wanders through its valleys, plains and hills during the early Spring, is greatly impressed with the beauty of the landscapes, the riot of color in clouds and fields, and the charming scenes attending the water-courses throughout the country. To those who arirve later the greater part of the profusion of tints and hues has vanished with the hot sun and parched lands, but even they will meet with road-side friends which extend a gracious welcome in the language of the flowers. And who, in such passing acquaintances, whether during Spring, Summer or Winter, has not wished to understand and to call each little stranger by its name! But, until the appearance of this book, the difficulty connected with the gathering of such data was not only discouraging but almost prohibitive. Students of the Bible were indebted to the authors of *Treasury of Botany* and to Post's *Flora of Syria, Palestine, and Sinai* from which they derived great help. Here, however, is a book which takes special interest in the flowers and trees of Palestine and seeks to throw appreciative light on scriptural passages connected with life in fields and hills. To consider the lilies of the field, for example, produces not only an abiding memory of their sheer loveliness; these little anemones have a deeper message which encourages faith. It remains true that the "meanest flower that blows can give thoughts which do often lie too deep for tears",—and

in Palestine every flower and every tree speaks a wondrous language to him who hears and understands. Keep this book within reach; the cost is slight, its value very great.

J. McKee Adams.

The Equality of All Christians Before God. With an Introduction by Peter Ainslie. The Macmillan Company, 1930. 227 pages. Price $2.00.

This is a stenographic report of the addresses of the Continuation Committee of the Christian Unity League held at St. George's Church, New York City, November 13 to 15, 1929. The introduction by Peter Ainslie sets forth clearly and persuasively the purpose of the Conference, and includes a statement of the pact adopted by the League at the conclusion of the period of conferences. It is significant to note the contents of this pact.

"We, Christians of various churches, believing that only in a co-operative and united Christendom can the world be Christianized, deplore a divided Christendom as being opposed to the Spirit of Christ and the needs of the world. We, therefore, desire to express our sympathetic interest in and prayerful attitude toward all conferences, small and large, that are looking toward reconciliation of the divided Church of Christ.

"We acknowledge the equality of all Christians before God and propose to follow this principle, as far as possible, in all our spiritual fellowships. We will strive to bring the laws and practices of our several communions into conformity with this principle, so that no Christian shall be denied membership in any of our churches, nor the privilege of participation in the observance of the Lord's supper, and that no Christian minister shall be denied the freedom of our pulpits by reason of differences in forms of ordination.

"We pledge, irrespective of denominational barriers, to be brethren one to another in the name of Jesus Christ, our Lord and Saviour, whose we are and whom we serve."

Some of the principal addresses and subjects of discussion are noteworthy: "The Need of a United Christendom." "What a United Church Can Do." "How Much Christian Unity Do We Now Have?" "Growth Toward Christian Unity." "The End of a Cycle in Protestantism." "The Attitude of Jesus Toward a Divided Church." "Our Obligations to the Future." The student of the Christian Unity Movement will count this a valuable addition to the literature of a subject which is demanding increasingly the attention of thoughtful Christians everywhere.

G. S. DOBBINS.

Greatest Thought About Jesus Christ. By J. Gilchrist Lowson. Richard R. Smith, 1930. 322 pages. Price $1.00.

These "greatest thoughts" are compiled from many sources, and are classified for ready reference. This is one of the many valuable books included in Richard R. Smith's "Anvil series of $1.00 Religious Books."

The author has "combed the world's literature for its highest thought, but he has made his selections deftly and at all times with a view to their practical usefulness in pulpit addresses."

Naturally, in a book of this nature, there would be great variety of opinion as to the interpretation of Scripture passages, a large number of which the author uses. One believes that a general reference to the trustworthiness of the Scriptures, Old and New Testaments, without a classification of short passages under headings about which there is often dispute among Christians of unquestioned piety, would have made this good book a better book. However it is so arranged that even the general reader can select the parts he wishes to read. This will obviate any feeling that the author has a "thesis" to maintain and will give a rich comprehensive "authology of sayings about the Man of Galilee." It is indeed refreshing to possess a volume of so many and so widely separated quotations about Christ, compiled by one who has proper insight and abiding sympathy.

F. M. POWELL.

The Bible in Art—An Anthology. Compiled by Louise Haskell Daly. Charles Scribner's Sons, New York City. 306 pages. Price $2.00.

"The aim of this book is to assemble in convenient form the two hundred Bible stories and images that have most influenced the hearts and minds of men during the last twenty centuries, and that have been most commonly reproduced or suggested in art and literature." "To appreciate fully the masterpieces of Christian art, be they paintings, sculpture or miracle plays, it is essential to know their meaning. In many cases, this requires one to have in mind all the vivid and picturesque details of the Bible stories from which the writer and artist have drawn their subjects. Any student of literature on art, any alert visitor to picture-gallery or cathedral, might find it useful to have at hand an indexed and comprehensive resume of this required material. To meet this need also the present work is designed. In making the selection, the aesthetic purpose has been held always in view. The stories chosen have all been pictured in Mosaics, paintaings, or sculpture or have inspired mystery dramas, or enriched literary allusion." The passages selected are reproduced from the version of King James since the language, ryhthm, and expressions of that version are held to be the warp and woof of our literary inheritance. While this is true the Biblical selections have been greatly condensed. The passages are divided into two groups: The Old Testament and Apocrypha, and the New Testament. In two appendices there are brought together various apocryphal stories concerning the life of Jesus and a small group of Psalms. As indicated a complete index provides a handy method of making quickly available any needed material. J. McKee Adams.

Trailing the Giant Panda. By Theodore Roosevelt and Kermit Roosevelt. Charles Scribner's Sons, New York. 277 pages. $3.50 net.

The Kelley-Roosevelt-Field Museum expedition in Yunnan and Szechuan provinces of China reveals for us some of the

most interesting reading that has come to our desk. The Roosevelt's have written the stirring events for us. Bandits, brigands, shrines, temples, yak trains, mission schools, paddy fields, water buffalo, golden mountains, blue sheep and many other interesting things come within our view as we go into the distant interior with these intrepid adventurers.

Young and old will delight in the story.

KYLE M. YATES.

The following Books have been received: Some of them will be given further notice in April Issue.

W. O. CARVER.

From Richard R. Smith, New York.

Wiser: Behind Mud Walls. A Study of a typical North India Village. 180 pages. Price $1.50.

Rose: Diana's Indian Diary. A story record of experiences and observations in an Indian Mission. 248 pages. Price $1.50.

Helder: Greatest Thoughts on Immortality. 183 pages. Price $2.00.

Collected from scores of writers. Many gained by personal correspondence. They represent all sorts of views, ranging all the way from Cadman's to Mencken's, and from Darrow's to William Adams Brown's.

Atkins: Procession of the Gods. 577 pages. Price $3.00.

A fresh and original story of the history of religions; from second hand sources but written with the brilliant description of which Dr. Glenn Atkins is so well known.

From Duke University Press, Durham, N. C.

Braden: Religious Aspects of the Conquest of Mexico. 344 pages. Price $3.50.

A work of major importance in a neglected field. Deals with religion in Mexico at the time of the Conquest and then with its own topic.

From J. C. Juta and Co., Cape Town and Johannesburg.

DuPlessis: The Evangelisation of Pagan Africa. 408 pages.

This scholarly and complete history of Christian Missions to the Pagan Tribes of Central Africa is a complementary volume to the Author's "Christian Missions in South Africa." It is not a mere chronicle but a study as well as a record.

From United Lutheran Publication House, Philadelphia.

Haas: The Christian Way of Liberty. 214 pages. $1.25.

An effort to meet the clamant demand for and the sometimes violent assertion of freedom by true definition and by showing that "Christianity" has a real message here. Besides direct discussion the author evaluates positions of such writers as Whitehead, Eddington, Lippman, Durant, etc.

From The Macmillan Company, New York.

Andrews: Mohatma Gandhi. His Own Story. 372 pages. Price $2.50.

An enthusiastic admirer abridges in this edition three volumes in which Gandhi has given his own story, outer and inner.

From Marshall, Morgan and Scott, London and Edinburgh.

Eva Stuart-Watt: Africa's Dome of Mystery. 215 octavo pages.

A remarkably human and enlightening story "comprising the first descriptive history of the Wachagge people of Kilimanjaro, their evangelization, and a girl's pioneer climb to the crater of their 19,000 ft. snow shrine."

From Harper and Brothers, New York and London.

Beavon: Sindiga the Savage. 291 pages. Price $2.00.

A tale of the Wilds of East Africa, in which all the leading characters are natives "and white people merely figures in the background." A romance reflecting native customs and also contacts with the encroaching in transforming contacts with white civilization (?).

From Missionary Education Movement, 150 Fifth Ave., New York.

St. John: Porto Rican Neighbors. 98 pages. Price $1.00.
Rose: The Star of India. 192 pages. Cloth, $1.00; Paper, 75c.

From Charles Scribner's Sons, New York.

Grenfell: The Fishermen's Saint. 56 pages. Price $1.00.

The address of Sir Wilfred Grenfell at his installation as Rector of St. Andrews University, November, 1929.

From Harvard University Press, Cambridge, Mass.

Falconer: The Idea of Immortality and Western Civilization. The Ingersoll Lecture for 1930. 61 pages. Price $1.00.

From Furche-Verlag, Berlin.

Schlunk: Gott und die Völker. A study of missionary ideas in the Bible. 127 pages. Price $3.50.

From the Johns Hopkins Press, Baltimore, Md.

Chao-Kwang Wu: The International Aspects of the Missionary Movement in China. 285 pages. Price $2.50.

An interesting, extensively documento, historical study with a distinct prejudice manifest throughout. Missionaries and missionary directors will do well to learn from this discussion. The present situation is difficult; the future depends upon meeting it wisely.

DISTINGUISHED BOOKS
REASONABLY PRICED

Procession of the Gods
GAIUS GLENN ATKINS

An incomparable story of the world's great religions, done in inimitable prose. "More fascinating than a novel could ever be," says The Christian Evangelist. First choice of the Religious Book Club in the most productive month of the year. $3.00

The Master of Men
THOMAS CURTIS CLARK

Over 300 of the most quotable poems on Jesus in a book as many-sided in its appeal as the life of the Galilæan. "An inspiring book, invaluable to the preacher."—Southwestern Episcopalian. $2.00

The Church and Adult Education
BENJAMIN S. WINCHESTER

"The best book published this year in the general field of religious education."—The Christian Century. $1.50

Prayers for Special Days
G. B. F. HALLOCK

"The language is chaste, clear, classical in many places . . never harsh, nor misty, nor flowery."—Evangelical Herald. $1.25

The Bible and Business
UMPHREY LEE

Reveals the Bible as a book thick with business transactions. For men and all who work with men. Fine for men's classes. $1.50

Great Themes of the Christian Faith
MORGAN AND OTHERS

Striking sermons by G. Campbell Morgan, Charles E. Jefferson, Ralph W. Sockman, Bishop Edwin H. Hughes, G. G. Atkins, and others. $2.00

Greatest Thoughts on Immortality
EDITED BY J. HELDER

A veritable cross-section of the race's belief is presented in this book—the product of twenty years' work. $2.00

Poems for Special Days
THOMAS C. CLARK

Two hundred apt and quotable poems for the special and often most difficult days of the year. $1.00

Josephus and the Jews
F. J. FOAKES JACKSON

"Scholarly without being pedantic," declares Rabbi Abba Hillel Silver. "Will prove invaluable to scholar and layman." $3.00

Religion in a Changing World
ABBA HILLEL SILVER

A statement of supreme and lasting importance on the place of religion in the life of today. Written by the most brilliant of modern Rabbis, this book will live as one of the most positive utterances of our generation. $2.00

Note: Fifty-five oustanding religious books are now available at $1 through the anvil dollar library

Richard R. Smith, Inc. 12 East 41st St., New York